



KODAIKANAL 1845 — 1945

*From J.S. Neelakanta
to CLUB BAR*

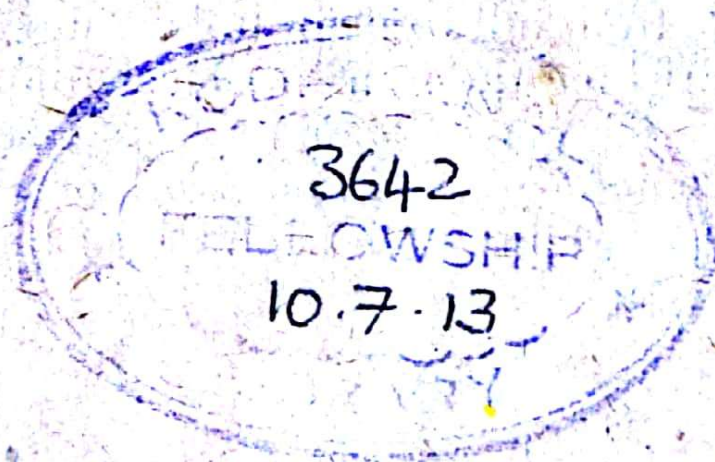
MARCH 1950

KODAIKANAL: 1845-1945.

By
CHARLOTTE CHANDLER WYCKOFF.



THE SONG OF THE PALNI HILL COOLIES
ON THE BRIDLE-PATH.



London Mission Press, Nagercoil, Travancore, India. 1945.

TO
THE INTREPID PIONEERS
WHO OPENED PATHS
FOR US TO WALK IN.

A KODAI PIONEER.

The solitary stream where, as a boy,
He fished and waded, now has brimmed its shore,
And filled the grassy valleys with a store
Of placid water. In our boats with joy
We float upon its bosom and annoy
The silent, moonlit hills with singing, or
From upper road we glimpse the lake once more
Wrapped in a scarf of mist, light-jewelled, coy.
Beyond the Būd the water breaks its bands
And leaps from hill to plain in laughing spray,
Here nourishing the ferns in sholas dim,
There pouring out its foam on thirsty sands,
But lives unseen. So, in our work or play,
Steady or sparkling we'll be aware of him.

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The cover designed and drawn by
Miss Ismena R. Warren.

Except for p.7, the blocks made at the
Diocesan Press, Madras.

The cover and the picture pages (except p.7)
printed at the Diocesan Press, Madras.

The rest of the printing, and the binding,
done at the London Mission Press, Nagercoil.

PREFACE.

So far as we know, the first outsider to visit the Palni Hills was Lieutenant Ward (see page 3). He came up from Periyakulam by way of Velligebi and camped for the night above the Pambar Falls. The next morning (26th May 1821) he first set foot in what we call Kodaikanal. And very appropriately it is on 26th May 1945 that we celebrate by speech and pageant and exhibition, and by the publication of this booklet, the centenary of the starting of this hill-station. The two earliest houses, built by missionaries of the American Madura Mission, were first occupied in June 1845.

The plan for celebrating the centenary and for publishing a short history originated in the Kodaikanal Missionary Union in 1941 when a small sum was set aside for the purpose. Dr. J. J. Banninga was appointed to compile a booklet. When he left India in 1943 the file containing information he had collected and reports of interviews he had had with early residents, including 89-year-old Mr. John Tapp, was unfortunately mislaid. It came to light only after the present booklet had gone to press. It was necessary, therefore, to start from scratch and gather information again. When a committee representing various parts of the Kodaikanal community met in June 1944 to plan the booklet, Dr. J. H. Maclean brought with him the unfinished manuscript of an article prepared in response to Dr. Banninga's request, on "Kodaikanal, the Birthplace of Nine Co-operative Missionary Movements." He took it away with him to complete it, but after his death a few months later this manuscript, a book in itself, was not found. The committee suggested a general plan for the history which was mainly followed.

When the compiler of facts started work in January 1945, she found enough material to fill volumes the size of the *Encyclopædia Britannica* in albums of newspaper clippings and in reminiscences of early residents. The "booklet" grew into a book, but it had to be limited in size by the shortage of paper, which has also caused its letterpress to appear on rough wartime paper (made less than a hundred miles from Kodaikanal on the western slopes of the Travancore hills, beyond Vandaravu). Readers who may be disappointed by omissions and by defects in composition are asked to remember the speed with which this mass of material had to be sifted and the main facts put together during a short holiday. It could never have been done without the help given by Mr. G. H. Marsden of the London Mission Press, Nagercoil, who not only published the book but also helped to prepare the manuscript for publication.

Our thanks are due to the early residents of Kodaikanal still living there for their aid in reconstructing the events of days gone by,—to Mrs. Watt and Mrs. Van Someren (daughters of Judge Graham), Capt. Rajkumar Dorairaja of Pudukottah, Mr. E. R. Logan, Miss A. D. Baker, Mr. E. O. King, Mrs. Hacker,

and Mr. Balasundaram Iyer, as also to the Municipal Commissioner, officers of the various clubs, and heads of the Observatory and the medical and educational institutions, who provided information.

Those who have worked on the book are lovers of Kodaikanal and have done it as a labour of love. All proceeds from the sale of it will be devoted to the fund for a centenary gift to Kodaikanal.

To bring the record of the hundred years up to date we may mention the united service of thanksgiving held yesterday morning on the Highclere playing-fields to celebrate the end of the war in Europe. Ministers of four nationalities and six denominations took part, and a congregation of a thousand or more, of even more varied a nature, joined in song and in prayer, and also contributed over Rs.1,400 for the aid of the suffering in Europe.

'Woodstock', Kodaikanal.

C. C. WYCKOFF.

14th May 1945.

The Committee which was asked to attend to the publication of this booklet wishes to record on behalf of the whole community its cordial thanks and appreciation of the great labour of Miss Wyckoff, who has done all the work, not merely of collecting a great mass of material but—perhaps even more difficult—of digesting it and reducing it to manageable proportions. (One item she has omitted: had she not been the author, her name would surely have been mentioned among the earliest producers of Kodaikanal's drama.)

Among the very many who have helped in this undertaking, special mention should be made of those who have provided pictures: Doveton's Studio for the Canvas Chair (a photograph sent by Mrs. H. J. Scudder to Dr. Banninga) and the "Transit" and the Lake as it is now; Miss A. D. Baker for the Lake in 1860; Mrs. Clewes (London Mission, Erode) for Pillar Rocks, Fairy Falls and Silver Cascade; Miss K. Wilcox for Coaker's Walk and the cloud picture, from her collection of pictures that belonged to Miss Noyes; Mrs. Cormack for the two camping photographs; and the Lenox Press, Pasumalai, for the block of the Church Under the Hill. Mrs. Clewes and Doveton's Studio would gladly supply photographic copies to any who wish to buy them.

A special word of thanks should also be given for permission to print (see Appendix I.) Father Leigh's beautiful description of the view of the plains and of his journey to Palni in 1933.

Information received too late for inclusion in Chapter II is given in Appendix III.

In spite of all the care that has been taken, we can scarcely hope that this brief history is free from errors, especially as the material has been collected from such numerous and varied sources, many of them only oral. We should be grateful if any mistakes that are noticed are made known, so that, even if this booklet is not reprinted, a corrected copy may be kept for future reference. Such corrections should be addressed to the author at Muttathoor, via Villupuram, South Arcot District.

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Other sources were interviews with the Donairaja of Pudukottah, Mr. E. R. Logan, Mrs. Van Someren, Mr. E. O. King, and persons connected with the various institutions, as well as other old residents.

THE LAKE AT SUNSET.

Night closes the eyes of day. Still is the lake.
The dying sun makes gold the water's face,
And shapes to softest silhouette the grace
Of ghostly trees. The darkening heavens shake
A flock of sunlit clouds on hills that make
A placid line across still evening's brow.
Deep silence reigns, save for the plaintive break
Of water 'gainst the keel, and off an orchard bough
A thrush's note. Peaceful and lone we wait,
When, in the half-light, suddenly we see
Within our boat, quiet and compassionate,
The lowly Habitant of Galilee.
Fast may we hold this vision dear and fleet,
Against the time of noise and dust and heat!

D.H.S.

I. IN THE BEGINNING.

"Before the mountains were brought forth, or ever Thou
hadst formed the earth and the world, even from everlasting
to everlasting, Thou art God. . . . For a thousand years in
Thy sight are but as yesterday when it is past. . . ."

The hundred years we celebrate are but an hour or two in God's time. In one of those yesterdays before history began, there lived a race of men upon the Palni Hills who made their homes of great stone slabs. Some of these cromlechs or dolmens were arranged in circles upon the hill-slopes. Some had underground stone chambers which may have been tombs,—as if the city of the dead overlapped the city of the living. They—or perhaps another race that followed them—wore bronze and copper bracelets and other ornaments, and buried their dead in great clay pots or burial-urns under the ground. From this Megalithic Period and Copper Age in India, for which the scientists can as yet give us no date, to the first recorded visit of an English officer in 1821,—who inhabited these hills?

Probably the Paliyans (பலியர்) and the Puliyaans (புலியர்) had the Palnis all to themselves for centuries. The Paliyans were tree-dwellers who lived in the jungles of the Upper Palnis, using grass and leaves to make their clothing. Their homes were in caves or under rocks, or on platforms built, for safety, in the trees. Their food consisted of roots, leaves and honey. They cooked the roots (yams) in pits in the ground, keeping the fire burning over them all night to frighten wild beasts. They made the fire with quartz and steel, using the floss of the silk-cotton tree for tinder. When one of the tribe died, the others left the body as it was and moved to another place for some months. Some of these people still live on the hillside near Manjampatti, beyond "The Cave".

The Puliyaans were also very early inhabitants of the Palnis, and, like them, spoke Tamil; but their customs show more resemblance to the customs of the people on the plains, except that the brides wear *talis* of white beads, divorces are frequent and easy, and they worship their own deities, the gods Mayandi and Karumalaiyam and the goddess Puvadai. They worship by offering ragi-pudding, or by animal sacrifices, or by dances continued for hours to the sound of drums. They eat meat, including beef, pork and rats.

Four or five centuries ago a caste of Vellalans from the Coimbatore district migrated into the Palnis to escape from war or famine. They took possession of the villages of the Puliyaans and made them their serfs. These Kunnuvar Vellalans or *Kunnuvar* cultivated the land with an energy that the indolent Puliyaans did not possess. They brought with them the customs of the plains, except that the dress of the women is characteristic—rough metal necklets, brass

bungalow at the head of the pass which soon burned down; it was never rebuilt, but its site was called Blackburne's Shola. Wight, the botanist, went up over the same pass in 1837, when he collected five hundred specimens of plants in fifteen days. The ordnance map of the East India Company, printed in 1840, does not have Kodaikanal on it nor Shembaganur, but it shows Velligebi. This probably means that the evacuation of Shembaganur, due to cholera, had already taken place.

Since 1834 there had been an American Mission in Madura, connected with the original mission in Jaffna, Ceylon. This group of American families had no physician among them, and knew of no escape from the fiery furnace of summer heat except to be carried by palanquin to the sea-shore and back by boat to Jaffna. One or two men did go to the Nilgiris, but it was a difficult journey in those days when there was no railway connection between Madras and Madura. The first line south of Madras went to Erode and Coimbatore. After many illnesses and some deaths and not till 1843 did it occur to them to migrate in the hot season to some of the hills which surrounded Madura. They first explored the Sirumalais (near the present Kodaikanal Road railway-station) and built two cottages there, but had to leave after two years because of malaria.

In January 1845 Rev. H. S. Taylor and Rev. C. F. Muzzy, learning of the Palnis from Government officers, explored the top of that range and found it to be an ideal site for a "sanitarium". They went back with an enthusiastic report to their Mission. Rev. J. J. Lawrence, who was in poor health, was sent back with Mr. Muzzy to construct two bungalows. They were assisted by a Mr. Fane who had godowns up there and by an ex-judge of Madura, Mr. Elliott, who was planting coffee on the Lower Palnis. In June 1845 two houses—scarcely better than shacks—with huts for servants were ready, at the edge of the great *kanal* or forest where now we find 'Sunnyside' and 'Shelton'. Up came the six American families that June, willing to bear any sort of hardship if only they might escape the enervating heat for a time. No mention is made of the journey, but we can imagine what it must have been to ladies in hoop-skirts with little children. From Madura to Devadanapatti they rode in country bullock-carts, and then those who could not walk or ride horseback were carried in blankets hung from bamboo poles through tiger-ridden forests. Up over the Adukkam pass, down into Shembaganur and up the opposite side, over the rim of the basin down into another wooded valley and up again, then down again to the houses at the edge of the *kanal*, a place where immense tree-ferns grew beside a stream that trickled down through mossy banks under gnarled old forest trees. Six families were packed into two small houses with no comforts, but they were above

the heat and the fever in blessed coolness, and the waxen cheeks of the children grew rosy. Each year thereafter, till more houses were built, the missionaries came up by turns, sending all the children with the first to go, and leaving them to come down with the last to depart.

In 1846 Monsieur Fauré de Fonclair, a coffee planter in the Sirumalais, began to plant coffee in the Lower Palnis, and became one of the early residents of Kodaikanal who told of shooting bison on the floor of the basin where the lake now is. The Collector of Madura, Mr. Parker, came up and built 'Pambar House'; Mr. Clarke, the Sub-Collector, built 'Roseneath'; and Mr. Baynes, the Judge, built on the land later sold to Father Saint Cyr where now stands the house of rest called 'La Providence'. The American Mission in 1847 built 'East House', and two years later the houses now called 'Central House' and 'Clavarack'. Rev. J. T. Noyes built a shack at the edge of the cliffs where the path came up from Shembaganur (now 'Woodstock'). Captain Horsley, the Civil Engineer, built a house between 'Roseneath' and 'Pambar House' which must have been where 'Charlemont' now stands. Three godowns in a row, built for servants near Central House, were gladly occupied by families who could find no other place, and became 'Rock Cottage'. About 1852 Major Partridge, of the Bombay Army, came up to hunt, and pitched his tents in what is now the lake basin till he built a small bungalow: its site is now called 'Bombay Shola' because he first planted the Australian blue-gums and other trees, and laid out one of the first gardens in Kodai.

The missionaries made a mile of road connecting their houses. Was 'Consumption Ghat' one of these first roads, we wonder. They widened the paths through the shola to their houses. This was at a time when numerous big black monkeys (*Mycetis niger*) and other wild animals inhabited that shola. The other residents had made six more miles of road near their houses. One of these paths must have led to Mount Nebo, at the edge of the cliffs on the southern rim of the basin—the place where St. Peter's Church and its parsonage now stand—where all the residents met in the afternoon with crowbars and pickaxes to loosen boulders and send them rolling and crashing to the depths of the valley, thousands of feet below.

In 1858 a botanist, Colonel Beddome, found seven hundred species of plants.

Land was rented to the settlers by the Government for Rs.5-4-0 a year for the first *kani* (1.32 acres) and Rs.2-8-0 for each additional *kani*. Eventually most of the grants were converted into freeholds. The present site of 'Clancullan' is said to have been purchased for about Rs.40. The Church Missionary Society bought the large tract near Glen Falls, later known as the 'Tinnevely settlement', for about Rs.80. The American Mission bought Bombay Shola from Major Partridge for Rs.154. They

bangles and anklets, silver bangles on the upper arm, and their upper cloths knotted in front across the breast. As time went on, especially during the 17th and 18th centuries when the villagers of the plains at the foot of the Palnis were oppressed and exploited by *poligars* who had to pay heavy tributes to such rulers as the Vijayanagar kings, the Mahrattas, and Tippu Sultan, many escaped into the hills. The village of Velligebi is said to have been settled in this way, also by evacuees from Champakanur (Shembaganur) who fled from a scourge of cholera in the early 19th century.

An early survey of the Palnis records ten villages in the Lower Palnis, of which the largest was Panaikadu, and others were Palamalai, Kowaji (Neutral Saddle), Shembaganur and Gorapur, and six villages in the Upper Palnis, of which the largest is Pambarai, and the others are Vilpatti, Velligebi, Kukkal, Kavanji and Mannavanur. Some villages have the remains of old fortifications by which they protected themselves against invaders. In these villages, to this day, the aboriginal Paliyans and Puliyaans are serfs and coolies and considered as outcastes, but consulted for their superior knowledge of medicinal herbs, of poisons to kill tigers, and of methods for driving out the particular evil spirits that inhabit these hills.

These are the only facts that we know concerning the people who lived on the Palnis from the dawn of history until the Government sent Lieutenant Ward to make a survey in 1821. Many questions come to our minds.

Did any tree-dweller of the first century A.D., standing upon the southern rim of the Upper Palnis on a clear day after the rains, make out the *nan-madak-kudal* or cluster of four towers on the bank of the Vaigai River scarcely fifty miles away? Did he know it was Madura, the seat of the great Pandya Kingdom that was known to Megasthenes, Pliny, Strabo and Ptolemy?

Did none of the subjects of the kingdom of the Pandya, described by Marco Polo as "the finest and noblest province in the world", pause while bathing at dawn in the Vaigai to gaze at the hills seen so clearly in a blue, horizontal line against the sky? Did none feel the urge to visit them? The great undulating tableland of the Upper Palnis, seven to eight thousand feet above the plains, had dense forests in its valleys and all down its precipitous sides, and forests filled with big game—elephants, tigers, panthers, bears, bison, sambhur, ibex, wild pig, red dog and jungle sheep—not to mention lesser game. Surely the kings and their courtiers must have gone there to hunt!

Did none of the poets who formed the famous Madura Tamil Sangams in those early days put these distant cloudlands into their poems? One of them has used the word *kodai-kanal* to describe "forests that are green even in summer". The sages who composed the four hundred classic quatrains of *Naladaiyar* include bits of description of mountain scenery that make one believe they must

have visited the Palnis. Did not the one who wrote "கோதை யருவிக் குளிரவரை நன்னூட" (stanza 71)—"the waterfalls that hang like garlands"—cherish some memory of seeing the Pambar Falls from below, flashing in a sudden beam of sunshine?

What ancient king dammed both ends of a narrow valley at the top of the mountain-plateau and made a great lake which filled that basin for a period till it broke through its dams and drained away? The traditional name of the lake was Berijam.

What men first made their way around the base of a mountain whose top was hidden, climbed through bracken over steep slopes, then down and up the vertical sides of a valley where *champakas* grew, to the rim of a basin where they turned and beheld that hidden peak standing forth in unsuspected grandeur, its square top "kercheft in a comely cloud"? Who gave it the name of Perumal, god of forests?

And did their children pick up red and yellow boat-shaped leaves, stag-beetles, and fat, black, "roll-up" *puchis* to play with, by singing streams in cicada-filled sholas?

II. THE FIRST FOREIGN SETTLERS.

Out of the mists of legend and conjecture we come to the beginnings of recorded history in the story of Kodaikanal. In 1821 Lieutenant Ward came up from Periyakulam to Velligebi and from there made a survey of the Palnis, including the basin at the southern end of the Upper Palnis which he did not mention. His memoir, which is dull reading, was not published till sixteen years later when Robert Wight, the botanist, quoted it in his own report, as *Memoir descriptive of the Vurragherry and Kunnundaven Mountains*. (The Sanskrit name for the Palnis was *Varaha-giri*, or pig-mountains, after a legend of a devout *rishi* who lived among them and who punished twelve naughty children who scoffed at him by changing them into pigs. They were rescued by Siva and promoted to high office in the Pandya kingdom.) Ward mentioned the prehistoric dolmens to be found on some of the slopes.

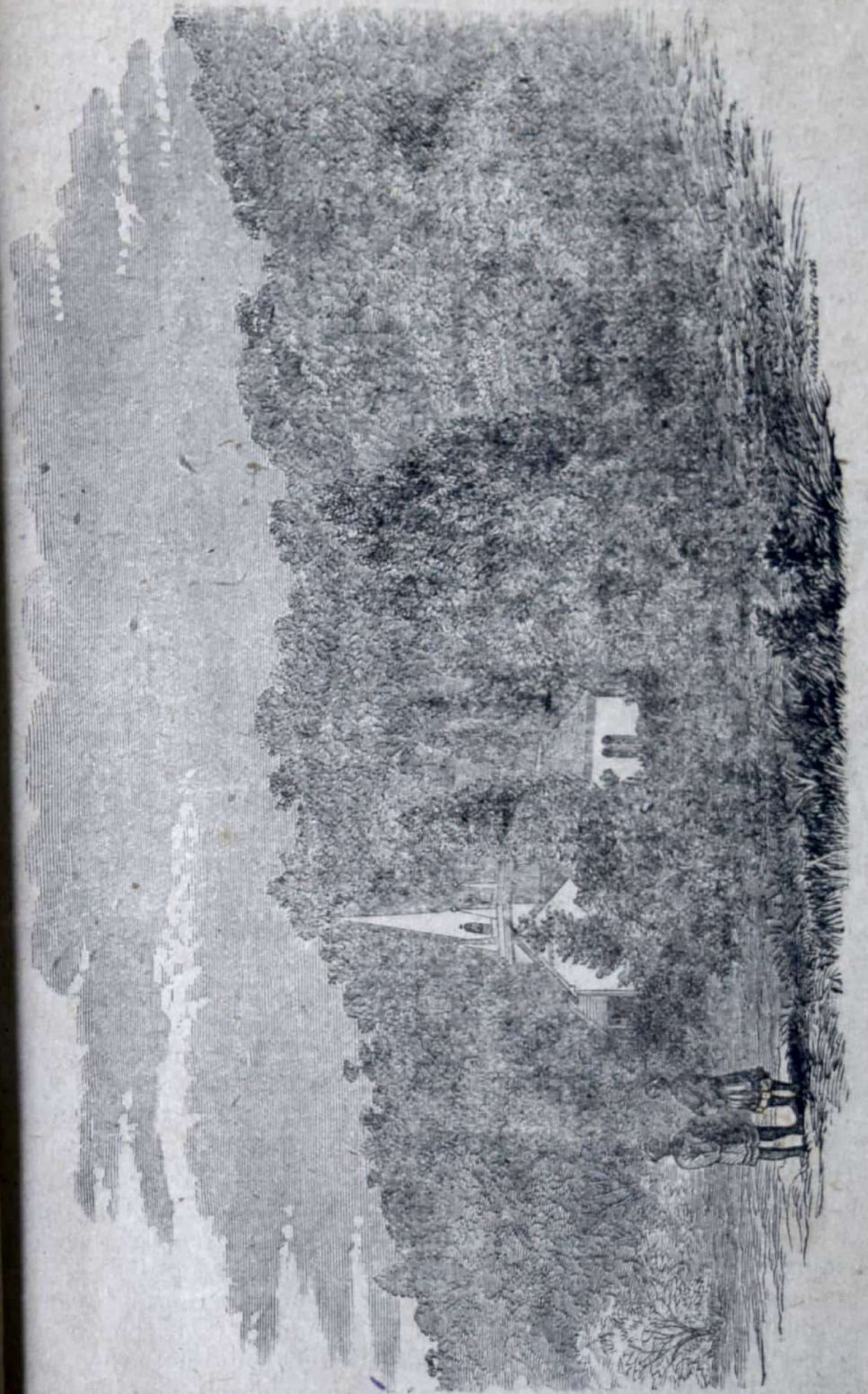
Probably both Indians and Europeans who toured the Kambam valley and other regions close to the foot of the hills, were deterred from exploration by the dense forests at their base, full of malaria and wild animals. Sub-Collector Wroughton and Judge Cotton went up by Periyakulam to Shembaganur in 1834. Collector Blackburne went up from Devadanapatti over the Adukkam pass (the big Shembaganur ridge) in 1837 and built a small

owned all the land along the southern rim of the basin from Mount Nebo to the present 'Bartlett House', all the way down to the Lake. The First Church.

In 1853 these early settlers began to plan for a church for services both for themselves and for the growing colony of Tamil servants who came with them. The discussions that went on between the British Anglicans and the American Congregationalists foreshadowed the Church Union conferences which have characterised Kodaikanal in later days. A compromise was achieved and a subscription taken up. Many were the difficulties of construction. In 1858 a little church was completed (its roof made entirely of Huntley and Palmer biscuit tins), and services began, Tamil in the morning and English in the afternoon; the Church of England service and the Congregational service alternating week by week. No sooner was a bell brought from America and installed than the building collapsed during heavy rains and the subscription list had to go round again. It was not till 1860 that it was rebuilt, considerably larger than before, with a spire put on by a Swedish ship's-carpenter who happened to visit the place. The church stood near the first two mission houses in the lower shola, and was known as the Church Under the Hill. Its grounds became the first cemetery, where we find the grave (moved from Mount Nebo) of the little Webb children who died of cholera on their way to the hills in 1849. The many graves of children in that old cemetery remind us of the heavy toll in human lives exacted by the conditions of those pioneer days.

The Name.

In early letters we find the heading "Palni Hills". The name "Kodaikanal" began to be mentioned in Government correspondence only after 1860, but was probably the subject of discussion before that. Who invented the name and what does it mean? We have no answer to the first question. You may take your choice of answers to the second. *Kanal* means a dense forest, as *shola* means a grove. Of the meaning of *kanal* there is no doubt. But *ko-di* (கோடி, long Tamil o) means "the end", and *ko-di* (கோடி, short Tamil o) means "creeper". This would make it "The Forest at the End" (supposedly "the end of the range") or "The Forest of Creepers". The tangle of creepers and hanging roots of the lianas and other forest trees in that first great *kanal* to be invaded, led many to accept the latter meaning. On the other hand, if you pronounce it *ko-dai* (கோடை, with the long Tamil o) it means "summer" and recalls the Tamil poet's reference to "forests green in summer". With the short Tamil o (கோடை) *ko-dai* means "gift", and what a gift it is! Fifthly, you may spell it *ku-dai* (கூடை), which makes it "Forest of Umbrellas"—a name most apt at times on a watershed where the annual rainfall may rise as high as 91 inches.



THE CHURCH UNDER THE HILL.

III. 1860 TO 1880.

Europeans who went to the settled and civilised Nilgiris scoffed at the enthusiasts who prophesied that Kodaikanal would become "the queen of hill-stations". It was accessible only to the Madura district till the South Indian Railway was extended from Madras to Madura in 1875. People had to come from their homes in bullock carts to Periyakulam, where Mr. Noyes undertook to arrange for transportation. He obtained roofed palanquins called *doolies* for the children, and canvas chairs, like steamer-chairs between poles, for the ladies. He hired *tats* or small mountain pack-ponies, jingling with bells, for the riders who brought no horses of their own. Most Europeans owned their own riding-horses in those days and sent them ahead to wait for them at the foot of the hills. Cows had also to be driven up to Kodai to supply milk. The first Chandler cow was carried off by a tiger on the way up from Devadanapatti. The men carried their guns with them, and the bearers sang all the way to keep up their courage and scare the wild animals away. That old climbing chant "*Hung-Go-gum—ha-ah-Ho*" dinned itself into the ears of the dozing children in the *doolies*, together with the grunt and jolt when the bearers changed the poles from one shoulder to the other, and wild snatches of another song whose chorus "*Yay-la—yay-la—yay—LA*" was taken up as a response all down the line. The weird hoots and calls and howls in the deep forest, as they passed through, the glorious view from a summit of sunrise over the plains, the first breath of cold air from the towering heights above,—all is woven into a pattern of memory which is part of the love of those children for Kodai. They enjoyed the journey. The only discomfort was in being forced into prickly flannels while still on the hot plains. It was Mother who worried about food and drink, and Father who worried about wild animals and quarrelsome coolies.

Many paths up were tried, but the bridle-path from Kistnamma Naik's tope to Shembaganur was finally put into order and became the accepted route. The last zigzag, in those days, brought the travellers half way up the Shembaganur slope. Later the path was brought around the shoulder of the hill lower down, passed through the village, and came up where 'Solheim' and 'Buena Vista' now are. Zigzags were once built straight up to Mount Nebo, but that route was given up in favour of the path up past the present bazaar. Rival maistries took over the task of providing transportation for passengers and luggage, and the supply of ponies and bearers and food for summer visitors became the principal industry of Periyakulam as summer traffic increased.

Because of these difficulties the settlement did not grow very fast, but those who braved the ascent set themselves to improve the place. Mr. Vere Levinge, Collector of Madura, was one of

1860 to 1880.

these. He retired in 1867, and lived in Kodaikanal until he became Sir Vere Levinge. He lived at Pambar House, which became the social centre of the community. As is stated on the memorial monument which was put up to his memory above Coaker's Walk and then moved to its present place near the Bund, most of the improvements in Kodaikanal were due to his generosity and his interest. He completed the bridle-path up from the plains, he made many new roads and paths, he introduced blue-gums, wattles, pines and perhaps the little climbing "Swan River daisies", as well as many European fruits and flowers. He imported tea from every province in China, and planted it at Pambar House, intending to make his own blend. He built the bund which made the lake and introduced fish into the lake.

The lake basin had been, until then, a grazing-ground for cattle,—a swamp on the outskirts of the settlement, where boys like James Tracy, young John Chandler and young John Tapp, perhaps also little David Herrick, went fishing at the confluence of three brooks that flowed from three valleys and formed a stream which dropped down Chandler Falls to Silver Cascade and through the impenetrable jungle now called Tiger Shola to join the Parappar from Bear Shola on its way down the Palni-Vilpatti valley. John Tapp's father, Mr. John Edward Tapp, had settled on the south slope of the basin and planted a pear orchard, naming his house 'The Orchard'. He now took the contract to build the bund which dammed the stream and filled the valleys with a lake shaped like a star-fish. Sir Vere Levinge brought up the first boat from Tuticorin,—an old lifeboat painted green, called "The Lily", dear to children for forty or fifty years after, because it was the only one which they were permitted to row, it being considered unsinkable. There was another old boat called "The Duck".

Lieutenant Coaker, of the Royal Engineers, constructed a path which bears his name along the outer edge of the steep south-eastern side of the basin, commanding what in modern parlance we should call an aerial view of the plains. Who first stood there with the sun at his back and saw his shadow in a circle of light on banked clouds below (the weird phenomenon known as the Brocken spectre) we do not know, but many have seen it, and countless others have relaxed both eyes and mind by beholding "the land of far distances" in all its shifting moods,—thunderstorms below with sunlight above, the gathering squadrons of white monsoon clouds, or a curtain of mist lifting upon a landscape in delicate tints of violet and green with blue water in lakes and winding river.

Major Douglas Hamilton was sent by the Government to spend a year on the Palnis in 1861-62 to make a series of sketches. These large engravings show the artist himself shooting tigers and tigers as far away as Vandaravu on the Travancore border.

His favourite spot was the basin called Berijam Lake, and it was he who found evidence that there had been a great lake there in olden times. He wished to move the Kodaikanal settlement to this basin, but the inaccessibility of the place from below made the plan not feasible. The site has since been called Fort Hamilton, though there was never a fort there.

In the letters, dated May 1862, of David Coit Scudder, a brilliant young recruit of the American Madura Mission, we find enthusiastic descriptions of Kodaikanal. Since he had always been interested in archaeology and in primitive peoples he followed the clues given him in old accounts of dolmens and went in search of them. While riding horseback near Glen Falls he saw a herd of bison and also "circular enclosures of stones which appear to be the sites of ancient villages". He rode over the Shembaganur ridge and down to the dolmens near Palamalai. Much excited, he returned a week later with coolies and tools and dug his way into one of these prehistoric dwellings, then rode two miles further to see more of them. On the plains near the foot of the hills in November he dug up a burial-urn, similar to others found later on the hills. These discoveries were cut short a few weeks later by his untimely death by drowning while swimming across the Vaigai when it was in flood. His body was brought all the way up to the hills to be buried in the old cemetery at Kodaikanal.

Another explorer of this period was the American missionary and naturalist Dr. Fairbank, of the American Mahratta Mission in the Bombay Presidency. To rest and recuperate during a year's furlough Dr. Fairbank came with his family from Bombay to Bepur on the west coast by ship in 1867, thence overland to Coimbatore and Palni, and up the Palni-Vilpatti ghat. He walked all over the Lower and Upper Palnis during that year, with his specimen-box in one hand and his gun in the other and a *shikari* to guide him. He collected 114 specimens of birds and classified them, sending the list to an Indian science publication and the specimens to an American museum. He discovered two new birds which are sub-species of other species found in the Western Ghats—*Trochalo-pteran jerdoni fairbanki* (Blanford), the Kodaikanal Laughing Thrush and *Brachypteryx major albiventris* (Fairbank), the White-Bellied Short-Wing. In his report he included the information that at Christmas-time, 1867, "ice grew in stalks like crystal mushrooms just under the surface of the ground in a cold wet place near the Lake". They made ice-cream with this ice and ate it with strawberries. Dr. Fairbank built a hut for a camp on Prospect Point; for a long time there were no other houses on that ridge.

During this period the Jesuit fathers began to come up to Kodaikanal for the summer. They bought Mr. Baynes's bungalow and land, and built the first Roman Catholic church, 'La Salette' at the top of the hill. (See Chapter X.)

In 1867 an Indian pastor, Rev. A. Savarimuthu, was appointed to care for the Tamil congregation in the Church Under the Hill. He was the author of a familiar Tamil lyric தேன் இனிமையிலும்.

Since the purpose of a sanitarium is re-creation of body, mind and soul, it is interesting to note what form this took in the different periods. Up to 1880 the residents were few and they knew each other well. The men went hunting, both for pleasure and of necessity. They walked out to a waterfall with a deep pool where they swam. They made gardens. They explored the hills.

Since the long, full skirts and tight waists of that period were not conducive to violent exercise, the ladies pressed many specimens of wild flowers which they had gathered or their husbands had brought. They were particularly interested in the many varieties of ferns, to collect which the men plunged down the steep slope below Mount Nebo and into the valley of the Pambar, where they found a natural bridge of stone over the Shembaganur stream. The silver fern was found there, and also, later on, beside the stream in Tiger Shola, a dark-green ruffled fern with silver powder all over its back that left the exact pattern of the fern in silver when pressed against a dark wool skirt. One Puritan among the mothers who at first refused to let her daughters wear ribbons or frills because they were "worldly" was heard to murmur, as she studied the ruffled edges of a fern, "If God took the trouble to make anything as pretty as that, perhaps He won't care if we wear frills too!" Some of the ladies, on side-saddles, accompanied their husbands on gallops across the downs.

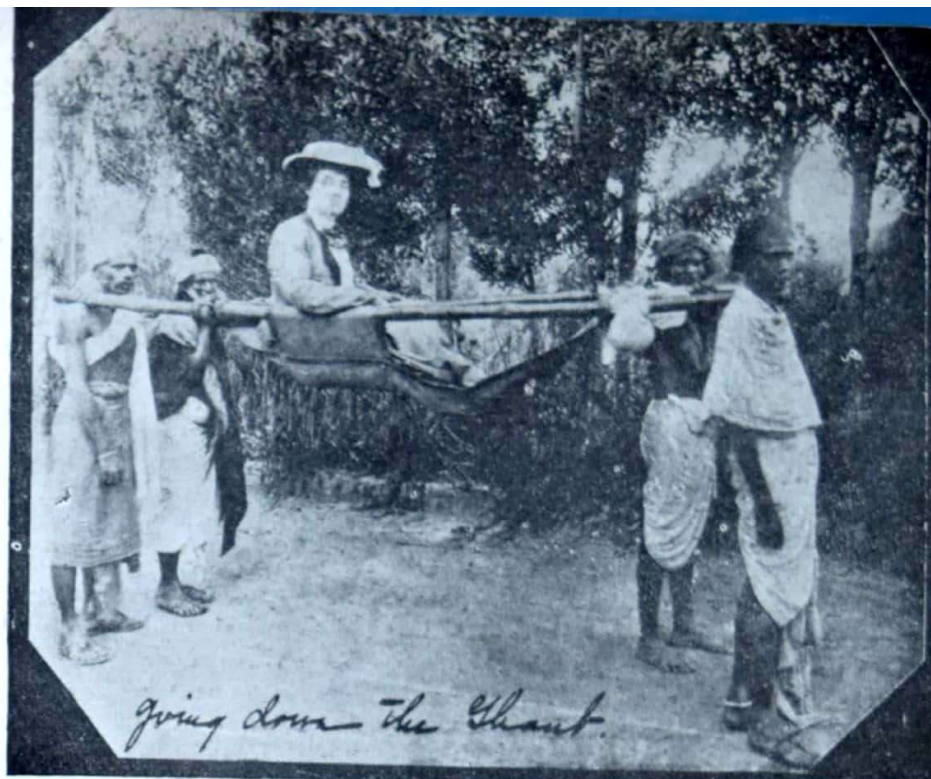
The men (both British and American), judging by old pictures, wore beards of various shapes, side-burns or walrus moustaches, which make them look older, but when one reads of their youthful energy one realises how young in spirit they were. Think what sport it must have been to find and name waterfalls, and to come upon Pillar Rocks unexpectedly and explore its caves! A new young recruit of the C.M.S., Rev. Hugh Horsley, and a new young recruit of the American Madura Mission, J. S. Chandler (now returned to India as a padre), climbed Perumal together in 1874, leaving this record: "There was no path past Silver Cascade and down the valley of the Parappar. We left Kodai at 6.30 a.m. on ponies and rode over the great ridge of Shembaganur, then led our ponies down the cattle paths to Neutral Saddle where we tied them and made the four-mile climb on foot. There were no buildings of any kind after leaving Shembaganur. We found a spring of clear water near the top and took cups of it to the cairn of stones on the summit, where we drank to the health of 'the Queen, the President of the United States, and all in high places'! Then we returned to our ponies and rode down into the deep valley between Neutral Saddle and Vilpatti, returning to Kodai by that route at 6.30 p.m."

No telegraph-line as yet extended to Kodaikanal. Important messages were telegraphed to Periyakulam and sent up by the mail runner. On 1st September 1858, the Collector, Mr. Hathaway, carried up with him the news of the completion of the Atlantic cable, and these were comments written in the circulating "lapal book": "The Queen and President Buchanan are talking of peace on earth, good will to men. What a triumph for civilisation and Christianity!" ... "This item has produced quite a sensation on the hills, something like a sky-rocket making a tremendous racket, in the upper regions."

A pound sterling was worth Rs.10. An American dollar was worth Rs.2. Postage from America cost from 27 to 30 cents a letter. Letters and a newspaper and special news telegrams about the Civil War in the United States came up by mail runner. Packages of books to read and boxes from home came up by coolies. Rock Cottage became the first post-office.

In 1875 Colonel Law was sent to live at Kodaikanal "to trace a bridle-path to the plains of a gradient of not more than one in nineteen, the same to be widened later for wheeled traffic". In three years he had made the road now called Law's Ghat. From Kodaikanal through Shembaganur past Silver Cascade and through Tiger Shola to three miles below Neutral Saddle it was wide enough for carts and carriages. (A few people had by this time had light traps and dog-carts brought up, piece by piece, on coolies' heads. Carts must have been made on the hills.) From Machur for twenty miles down to Ganguvarpatti it was only a trace, winding about to follow the contours of the hill-sides through deep jungle. Dr. Fairbank and young Mr. Chandler walked up this path from the plains even before it was fully cleared. Colonel Law showed Mr. Chandler the high peaked boulder, called The Sentinel, overlooking the lower third of the route, where he often climbed in order to survey the path. When Colonel Law left in 1878 the matter of extending this road for wheeled traffic along the trace all the way to the plains was dropped, not to be taken up again for over thirty years.

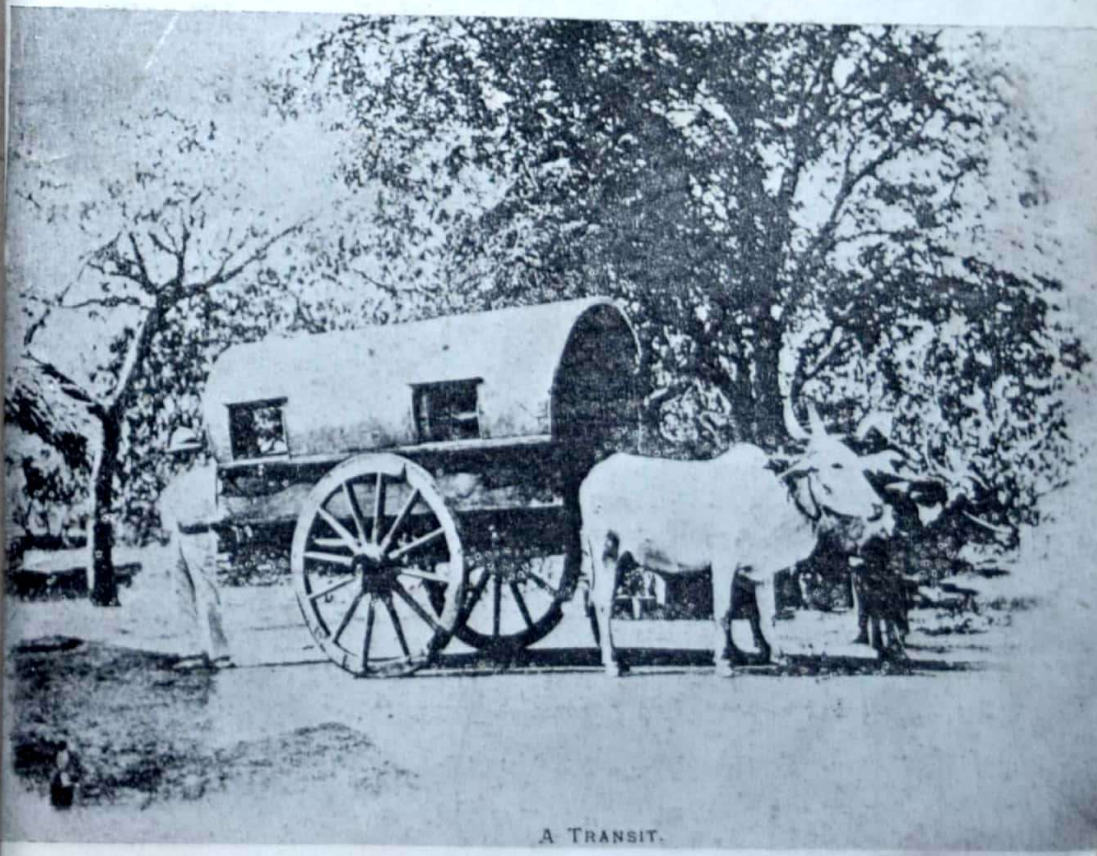
Until 1875, when the South Indian Railway was extended from Madras to Madura and Tuticorin, the people who spent their summers in Kodaikanal, except for the adventurous Dr. Fairbank, came from the Madura district and other places within reach by bullock carts. The extension of the railway opened the new summer resort to an increasing number of visitors from farther north and south. A village called Ammayanayakanur (after one of the Nayakkan dynasty of Madura) became a station on the railway, and was the nearest point to the Palnis. The road from this village to the Kistnamma Naik tope at the foot of the bridle-path covered thirty-three miles of country which had been a favourite haunt of dacoits, but it was patrolled



A CANVAS CHAIR

The lady is Miss Helen Case, Principal, Highclere School, 1906-1909.

Wagon-lit, Tope to Ammayanayakanur



henceforth, and planted with shade trees which were always full of monkeys. Whoever organised the trains of special bullock-carts, called "transits", that now traversed this road to the hills at the approach of the hot season, and back at the close of it, must have had in mind the posting days in England. The maistry who sat in the foremost transit had a horn which he blew loudly at the approach to each village where fresh bullocks were waiting, so that the change was accomplished without delay by the glare of torches in the middle of the night. It took from 5 p.m. to about one o'clock in the morning to reach the tope, where the ground was covered with sleeping forms. The maistry roused the coolies and divided up the luggage into 50-lb. headloads, tying small trunks like panniers on pack-ponies and slinging the big, old-fashioned trunks from a bamboo pole between two bearers. Off went the long procession of luggage-bearers, canvas chairs and coolies through the dark jungle, to reach the half-way stop at dawn, then up the rest of the 57 zigzags to Shembaganur tope for a picnic *choti hazri* sent down from Kodai or brought along in a tiffin-basket.

A sub-magistrate was appointed for Kodaikanal in this period, but the settlements were connected partly with Velligebi in the Periyakulam taluq and partly with Vilpatti in the Palni taluq. Sir Charles Trevelyan, Governor of Madras, visited Kodaikanal in 1860 and stayed at 'Roseneath'. Lord Napier went up in 1871 and the house which he used as his shooting-lodge was later called 'Napier Villa'. The Collector, Mr. Martin, in 1878 lived at 'Charlemont', so all the milestones on the roads of the settlement began at that house. The Forest Department took charge of Kodaikanal and later made 210 square miles of the Palnis a forest reserve. A plantation of blue-gum and Australian blackwood (*Acacia melanoxylon*) was begun in 1870 "in order to provide Kodaikanal with firewood and save from destruction the fine shola after which it is named". No more might villagers or mischievous American boys set fire to the grass on the rolling downs without permission.

With the formation of the lake people began to build houses around the sides of the basin. The Lower, Middle and Upper Lake Roads connected these on each level. As more people came to Kodai and bought land, new roads were opened up. In 1879, however, the Europeans and Americans numbered only seventy-five.

a more earnest or self-forgetful leader." This building was used also for English services in the season, where the various evangelical denominations united, and it came to be called the Union Church. In 1902 the beloved little church in the cemetery was taken down and replaced by a memorial monument, "in loving memory of those who once worshipped God in this place." The bell was given to St. Peter's Church. In 1904 the old cemetery was closed and a new one opened on Law's Ghat, about a mile down. One of the last funerals at the old cemetery was for the little daughter, Eleanor, of Rev. W. I. Chamberlain, in whose memory the iron gates were put up.

In the Travancore hills, adjoining the Palnis, a great engineering project began in 1887 by which the course of the Periyar River was turned back by a dam and a tunnel through the watershed, to flow down the eastern side of the range to irrigate parched plains. The engineers of this Periyar Project, Messrs. Pears, McKenzie and Keeling, took up their residence at Kodaikanal when they started their work in the jungle on the Travancore hills. Mr. E. M. Logan, a present resident of Kodaikanal, was also connected with this project. Mr. Pears was an accomplished musician and a skilful conductor of choruses. He did much to improve the concerts, especially the choral singing which became a feature of the Kodaikanal season.

The growth of the summer colony opened up opportunities for trade to merchants who came from the plains. A bazaar was started on the last lap of the coolie-ghat, below where the new post-office stands. There was an 'Emporium' at the head of the street. Creighton and Co. supplied beef, mutton and bread, and arranged for transportation. Groceries were bought at the 'Kodai Stores Depot' or direct from sellers who carried their baskets up the various paths from the plains and from the hill-villages, as they do now. The tradespeople put up their shacks anywhere, and they did not add to the beauty and sanitation of the place. There was no checking of sanitation of bazaars, or of foodstuffs sold, and no control of prices. There was no piped water-supply. People took water from the nearest spring. Contagious diseases (there was even a case of plague in 1891) made their way up to the heights. Rogues and thieves also found their way up. Thefts increased. Three thatched boat-houses were burned by incendiaries. Roads were rough and unfinished, even in the midst of the settlement. Many were the complaints sent to the newspapers and to the authorities. Finally Kodaikanal was constituted a municipality—the smallest in the Presidency—and Mr. L. A. Commiade was the first Chairman.

"Kodaikanal was a sleeping princess till the touch of the Prince woke her to life", wrote the Kodai correspondent to the *Madras Times* in 1894. The Prince referred to was H. H. the late Raja of Pudukottah, who, with his brother the Derairaja, had been sent in 1890 to live at Central House under the care of their tutor and guardian, Mr. F. F. Crossley. Later they moved to 'Woodville', and finally they purchased



THE LAKE IN 1860

The Church Under the Hill is seen at the foot of the Great Shola on the right



THE LAKE IN 1944

Although the number of houses has increased a hundredfold, almost all are hidden by the trees

IV. 1880 TO 1900.

Between 1880 and 1900 the number of European and American visitors rose to four hundred during the "season" (April, May and June), of whom about a hundred remained for the greater part of the year as residents—retired Army men or civilians or the wives and small children of men in these services. It is said that Mr. Robert Fischer, for example, left his wife in their bungalow at Shembaganur after he went back to his work in Madura, but he built a small summer-house just over the shoulder of the ridge, above the last zigzags of the bridle-path, where she could sit and look toward Madura when she felt lonely, or watch for the sight of his horse coming up the ghat. The place has long been called Fischer's Seat and used to be a picnic place. Mr. R. Sewell, the antiquarian, in 1882 wrote of the dolmens on the south-west slopes of Perumal.

Meanwhile the modern inhabitants of the hills were more interested in acquiring land and building cottages or laying out great estates. Major-General Keays owned 'Winsford' and the land adjoining it, and sold the former to the McTaggarts. He later bought 'Gompertz Castle' beyond 'Winsford' and renamed it 'Hillingdon'—one of the oldest houses in Kodaikanal, where later his daughter, Mrs. Muter, lived. 'East House' was for a time a boarding-house, mentioned in Mrs. F. E. Penny's novel, *The Inevitable Law*.

Mr. Eardley Norton, a well-known barrister of Madras, built a large house called 'Merton Lodge' on the Middle Lake Road. Mr. Yorke, an English missionary, built on the hill behind 'The Orchard'. Mr. J. A. D. Lloyd built 'Lillingstone' between Bear Shola (where there really were bears in those days) and the Tinnevely settlement toward Glen Falls. Beyond 'Lillingstone' was a ruined house, supposed to be haunted because its builder was tried for murder before he ever lived in it. Up on the hill Bishop Caldwell of Tinnevely and Madura occupied 'Roseneath', and built 'Roslyn' next door for his daughter, who married Mr. Mayne of the police. Far outside the bounds of Kodai, where only golfers or picnickers bound for Pillar Rocks ever went, Mr. E. Logan built a house 'Restalrig' above the Pambar gorge, bringing timbers from Madras and coolies from Velligibi. Mr. Dunell built a hotel on a knoll overlooking the Lake and called it 'Highclerc Hotel'. The Marjoriebanks family lived at 'Furzbank'. Mrs. Thomson, of the London Mission in Travancore, built 'Kerala' at the junction of the road to Bear Shola. Dr. Fairbank built 'Elmside' (now called 'Hillbrook'). The missionaries from Jaffna built their house on Coaker's Walk. The Madura missionaries sold some of their land to the Arcot Mission to build 'Arcotia'.

Dr. C. J. Sandegren of the Swedish Mission (father of the present Bishop) went to Kodai in 1890 and was followed by Rev. E. Matthey of the Leipzig Lutheran Mission. These were the first of the three continental Lutheran missions (the Hermansberg Mission bought land later) to start the settlement which was first called the German

settlement and later the Swedish settlement. The earliest of the houses built by German missionaries were 'Wartburg' and 'Augsburg' and the house for deaconesses 'Magdeburg'. The earliest Swedish houses were 'Suecia', 'Gothia' and 'Lapponia'.

Sir Subramania Iyer built 'Woodcot' in Shembaganur. Mr. A. S. Appaswamy Pillai of Palamcottah built a house on a rocky site on the Upper Lake Road. It was one of the first to be built so high, and he named it 'Ebenezer'. He had to bring up tons of earth to make a garden, but he chose the site for its fine view. We cannot possibly mention all the houses that were built in this period of growth, when confidence that Kodaikanal was going to be developed, and awareness that prices would soon rise, led many to make the investment. Despite the primitive manner of approaching Kodai, pioneer days were over.

During this period the Jesuit missionaries settled on land acquired at Shembaganur and Neutral Saddle with a view to developing an extensive agricultural centre. They experimented with growing cinchona, but that failed. They planted blue-gum trees and later made eucalyptus oil. They were among the first to develop fruit orchards, market gardens, strawberries, and many varieties of trees, shrubs and flowers. Their farm supplied Kodai with fruit and vegetables. A growing Indian parish sprang up around their farms. They built a house at Neutral Saddle; and in 1895 a college at Shembaganur, which will be described in Chapter XI. Through their missionary activities churches were established in even the remotest hill-villages.

For twenty-five years the Church Under the Hill, at the foot of the Great Shola, served all the Protestants—Indian and non-Indian, Anglican and non-Anglican. It was a beautiful site and the cemetery around it was sacred. As the wife of Judge Graham lay dying at Pambar House she asked that her body might be laid to the east of the church so that the evening shadow of the spire might fall upon her grave, and this was done. As the population increased, the little church grew too small to accommodate them all. Bishop Caldwell came to Kodaikanal in 1883 and built a church for the Anglicans on Mount Nebo in 1887. From St. Peter's, as it was called, and from the parsonage behind it, one looks down upon Periyakulam, more than 6,000 feet below, and on the flat, chequered plains that stretch south-east for seventy-eight miles to Tondi on the Bay of Bengal. The few hills near Madura are scattered about like blocks on a floor. This church was the private property of Bishop Caldwell until his death in 1891, when he willed it to the Bishop and Archdeacon of Madras, who, in turn, delegated it to the Bishop of Tinnevely.

In 1895 the American Madura Mission built a new church on the saddle between East House and Coaker's Walk, primarily for the Tamil congregation, of which Rev. G. N. Pakyanathan was pastor from 1889 to 1910. The tablet to his memory says, "No missionary could wish for a more kindly or faithful co-worker; no church could wish for

from Colonel J. Pennyquick, I.C.S., R.E., the estate called 'Tredis', which had originally been built by Mr. Muthu Krishnan, an Indian barrister of Madras and one of the first Indian residents. 'The Nutshell' was purchased from Mr. E. F. Turner of the I.C.S. 'Tredis' was the only house in Kodai with two tennis courts. In 1894 his Highness began to give At Homes at 'Tredis'—a great feature of the Kodai season. Everyone was invited, the grounds were beautifully decorated, a band played, and there were refreshments and tournaments. At 'Tredis' in 1895 occurred the first of the international tennis matches. The players for the British Empire in that first match were the Raja, the Dorairaja, Mr. Pears and Mr. McKenzie; for America, Dr. L. R. Scudder and Rev. H. J. Scudder of the Arcot Mission and Rev. J. P. Jones and Rev. J. C. Perkins of the Madura Mission. The British Empire won. The same four players on each side, adding Mr. Mayne and Mr. Chandler, then played a badminton match, which America won. Thus began a tradition of Kodaikanal. The social life of the station owed much to the friendly co-operation of the late Raja and of his brother the Dorairaja (known familiarly as "the Do") who still lives at 'The Nutshell' and takes an active part in Kodai affairs. He was a charter member of the Kodaikanal Club, the Missionary Union and the Golf Club, and he and his brother, the Raja, shot tigers and other big game on the hills.

The "gay 'nineties" were gay indeed at Kodaikanal! A correspondent to the *Calcutta Pioneer* wrote: "The season is supposed to begin with the Ides of March and it continues about six months. During the months of April and May—the missionary season—black-coated padres of every creed and denomination, every size, colour and mental fibre, fill the air with the odour of sanctity. When Kodai Spiritual departs, the Kodai Carnal season commences with the first rains." Then follow accounts of hunting and fishing, of dances and card parties, *thés chantants*, halma and badminton tournaments, dances and theatricals, of lavish At Homes in the grounds of such estates as 'Winsford'. There were riding parties and bicycle parties and picnics. There was a "moonlight fête" on the Lake, when a band played on the shore and a procession of illuminated boats glided down from the Bund past the judges in "The Lily".

"Kodai Spiritual"—notwithstanding the gloomy picture given—was gay too. They met, no doubt, to pray together, but just as often to play together. They, too, went out on horseback across the hills. Scudder, Chandler and Chamberlain, white-bearded veterans, led their sons and daughters and others of the new generation a pace. Samson, the Pambarai *shikari*, could tell many a tale of hunts. They joined the rest in tennis and badminton and halma tournaments. Every house made a court, and tennis teas became the favourite form of entertainment. All had to practise for those international matches, which began to include women players also. The younger Scudders were much in demand for male quartets at concerts at the Club,



THE LAKE IN 1860

The Church Under the Hill is seen at the foot of the Great Shola on the right

THE LAKE IN 1944

Although the number of houses has increased a hundredfold, almost all are hidden by the trees



and others musically inclined made their contribution. And then what picnics there were in those days! Fifty or sixty sat down to snowy white tablecloths spread on the ground in the sholas at Silver Cascade, Levinge Stream, Glen Falls or Pillar Rocks. After an enormous meal served by butlers, all but the ladies whose lace caps exempted them from youthful pursuits, had to scramble up the side of the waterfall through pathless jungle to find lilies or ferns at the top. At Pillar Rocks they were let down by ropes into a dark, bat-filled cave between the pillars to make their way by candlelight "up through the chimney".

Behind much of this hospitality was a unique Kodai institution of the 'nineties and the nineteen-hundreds—Tapp's Dairy, Bakery and Tea-Room. Mr. John Tapp, son of the early settler, with great energy and business acumen, built up a catering establishment at 'The Orchard'. He supplied Kodai with milk and bread and cakes and buns. He built a circular pavilion in his pear orchard opposite the boat-house, and this, covered with honeysuckle and climbing roses, became the scene of every child's birthday-party and many a party of grown-ups. Boating-parties on the Lake stopped at Tapp's for strawberries and cream. "Tapp's bandies"—two-wheeled bullock-bandies with seats and curtained windows—carried to the picnics the provisions and the small children and those who could not walk or ride. Tapp's could put on the whole picnic if required. One's first taste, so to speak, of Tapp's hospitality, came at the tea-room he built in the shola by the Shembaganur stream at the ninth mile of the bridle-path (coolie-ghat), where travellers might have *choti hazri* coming up or tea going down.

There was a good photographer at Jaffna House during one season in the 'nineties. Many groups and children's portraits taken by him are to be found in family albums.

The great ambition of every youngster was to climb Perumal. Fathers and grandfathers, who had thought that particular feat accomplished in their own youth, had to make the trip again to lead others. The road made it possible to ride horseback or drive to Neutral Saddle. A P.W.D. bungalow there could now be rented for the night and the climb begun before dawn. We have the record of one party from Kodai who had intended to come back to camp for *choti hazri* who found at the summit a party of Jesuit students from the College at Shembaganur who were making coffee over a camp-fire and shared it with the hungry newcomers. Then all gazed about at the great panorama and saw an interesting sight below them. Old Mr. Noyes, who had now settled at Neutral Saddle in 'Lone Cottage', was riding horseback down the Palni ghat. Coming up the ghat on foot from Palni (for he scorned to ride, even when he suffered from arthritis) was old Dr. Fairbank with his specimen-case and his gun. The two approached each other unseen, till a bend in the path brought them face to face, "like Stanley and Livingstone".

The Jesuit house and farm at Neutral Saddle were fast developing. The lower altitude and warmer climate made it possible to grow coffee and also varieties of fruit which would not thrive at Kodai. An increasing Indian community learned these new forms of agriculture from the missionaries, and pear, peach, plum and orange orchards increased.

While we speak of Neutral Saddle we must mention also the dolmens or cromlechs and circular groups of stones on the sides of Perumal and down Law's Ghat at Machur and other places, which aroused increasing interest. Father Hosten of Kurseong published an account of them in 1902, but they were not fully investigated till twenty years later, when many had been used to make the road.

Queen Victoria's Diamond Jubilee was celebrated by the whole settlement in 1897, and one part of the function was a tableau in costume of Britannia and her Empire.

Throughout this period it was the duty of each new arrival at Kodaikanal to make a formal call upon every other resident.

V. CLUBS.

THE BOAT CLUB.

There were boats on the Lake from the beginning, and boat-houses were built for some of the estates on the Lower Lake Road. The Roman Catholic priests had one for a long time at the end near 'Westward Ho!' Most people, however, could not afford to buy boats from England or from Calicut and have them brought up to Kodai, so the Boat Club was one of the earliest clubs to be formed. Eventually, it purchased most of the privately owned boats. The Club was formed before 1890, but the first minutes we have are for 1893: Captain Clarke, the honorary secretary, was authorised to buy "two sculling skiffs like the 'Gadfly' and 'Chafer', one Thames skiff from Salter and Co., Calicut, and Mr. Carter's punt for Rs.40."

Dogs were prohibited from boats, children were not permitted to scull or row in any varnished boat (the old "Lily" was for them!), and fishing from varnished boats was prohibited. The minutes of 1894 record a letter to the police reporting the loss of Rs.1,779 of Boat Club property in the third incendiary fire. Money had to be raised by subscriptions and by a concert to clear the reeds which encroached upon the edges of the Lake. Sixty to eighty new members joined the Club each year, and more and more boats were purchased, including sailing-boats and punts, as well as rowing-boats. On the committee in 1897 appear the names of the Dorairaja of Pudukottab, Capt. Muter, Rev. E. C. Scudder,

Rev. J. P. Jones and Mr. J. Grimes, hon. secretary. A fireproof boat-house was finally built. When Mr. Michie Smith retired from his work at the Observatory and came to live at 'Winsford' he became honorary secretary during a period of rapid expansion. He used to sit on his porch at 'Winsford' and watch the boats through his spy-glass to see that the rules were not broken. One of the earliest head-boatmen was called Michael. People became accustomed to shouting "Mi-chael!" across the Lake when they wanted a boat, and thereafter called every boatman "Michael" as a sort of generic name.

In the early 'eighties an attractive young lady was invited out for a row by a padre of dignified and portly mien whose object was matrimony. He was just working up to a proposal when he caught a crab and fell backwards upon the floor of the bow, presenting the lady with a view only of the soles of his shoes. She laughed and the spell was broken. That was the end of *that* romance, but Kodai Lake could tell us of many that were more successful.

KODAIKANAL CLUB.

The need of a permanent social centre was felt even when the community was small and united. In the time of Sir Vere Levinge and Judge Graham there had been social gatherings at Pambar House that brought all parts of the community together. At first the missionary and non-missionary elements in the community united in the project to establish a club. The American Madura Mission contributed the piece of land where now the Club stands, on condition that there be no bar and no outdoor games on Sunday. A small building and a tennis court were provided by subscription, and the Club was opened in 1887. This arrangement went well for a time. As the community grew and people of divergent views joined the Club, there was increasing dissatisfaction. Of the large numbers of new missionary summer residents of all nationalities, most joined a Union of their own. When the time came to issue debentures for the enlargement of the Club, many of the civilian and military members refused to put money into property so restricted. The Madura missionaries accordingly withdrew to join the Union and also withdrew the restrictions on the property. The Club, in response, made the members of the American Madura Mission honorary members *in perpetuo*, a privilege which many have enjoyed.

With these difficulties amicably settled, the Kodaikanal Club built its tennis courts and enlarged its building, adding to its original general room a reading room, a card room and a billiard room for gentlemen and a dressing room and a card room for ladies. The large room was for long the only hall in Kodai with a stage, and was the centre for dances, entertainments, concerts, amateur theatricals and other social affairs.



PILLAR ROCKS

KODAIKANAL MISSIONARY UNION.

The Dorairaja of Pudukottah recollects that in one September of the 'nineties he was invited by Dr. Fairbank, Dr. Tracy and a few others to join in starting a reading room and informal club at 'Arcotia'. They met for tennis and badminton and games, and they often held book-teas. Each member had to come to tea representing the title of a book. For example, Dr. Fairbank laid down an axe with a potato on it, for "Commentator (common 'tater) on Acts"! Out of these very informal beginnings slowly developed the Union, using 'Rock Cottage' for a time. By the turn of the century there were many denominational groups which lived in separate compounds of their own and tended to mix only among themselves. The older residents felt alarmed at this menace to the free and easy *camaraderie* which had been one of the dearest features of this hill-station. From the beginning there had been friendship and exchange of hospitality between British and Americans, between civilians and missionaries. As the population increased that unity was disappearing. "We *must* get together!" became the watchword of Messrs. Wyckoff, Duthie, Hacker, Jones and others who started the "Union" afresh at 'Arcotia' in 1911 and then agitated for a permanent centre on the 'Highclerc' hill where it could share tennis courts and the gymnasium with the School. A dark little house in the pear orchard, called 'Winston', was finally purchased and used, and eventually that house was torn down and the new club-house built. The cornerstone was laid in 1923 by Mrs. Bayliss Thomson, one of the oldest residents. The club-house contains a spacious central hall, a library, a kitchen, ladies' and gentlemen's rooms, a small lounge, and two small committee-rooms. There are six good tennis courts, carved out of the hillside below the Gymnasium, which are in constant use during the season. The hall is the scene of many social functions, including the weekly Wednesday Tea for all members, and also of many committees and conferences. The membership of the Union has risen as high as 1,200, though there are not generally more than four hundred present during any one season. There are several non-missionary members, both Indian and non-Indian.

The K.M.U. brings people together not only for social events, but for conferences with regard to medical, educational, industrial and other work. Out of these exchanges of experience have grown a number of co-operative movements among the Protestant missions of South India; e.g., the South India Missionary Association, which later merged in the Madras Representative Christian Council; the Christian Medical Association; the Industrial Missionary Association; the South India United Church; and certain union institutions such as the Tuberculosis Sanatorium at Madanapalle and the United Theological College at Bangalore.

Year by year men and women who work in isolated places are enabled to sit at the feet of those whose personality and experience can inspire them and guide them.

THE GOLF CLUB.

In 1878 or 1880 an effort was made to construct a golf course beginning near Pillar Rocks and working back toward Kodai, but this did not prove possible. In 1895 a group of golf enthusiasts met at the Kodaikanal Club with Mr. J. W. F. Dumerque in the chair; a golf club was formed and it was decided to make a links. This time they put the hut and the first tee above the road called Pillar Rocks Road, not far from the bridge below the Swedish settlement, but around the next corner. The eleventh hole was close to the stream near Pillar Rocks.

In 1926 the Golf Club decided to build a club-house, and this was put up further along Pillar Rocks Road, where the road makes a sharp turn by the stream. The course was laid out from the meadow opposite the club-house. The first three "browns" were all on hill-tops. In the cyclone at midday on 7th May 1930, the club-house, which is situated close to the edge of the cliffs, had its roof blown off and was wrecked. The disaster proved a blessing in disguise, for many friends subscribed to the restoration fund and the proceeds of a *revue* raised a substantial sum, so that the club-house was enlarged and improved. Its completion was celebrated at the annual autumn meet in September. Mr. E. O. King, who had built the club-house, now began to improve the links. It is, at present, a very good 18-hole course. There are two hundred members of the Golf Club, which holds four meets a year.

THE INDIAN CLUB.

Although in 1901 the out-of-season census revealed a population of over 1,900 residents in Kodaikanal, most of the Indian residents were merchants, carpenters, builders, clerks, servants and other hangers-on of the summer colony. As the municipality developed, with its various departments and their staffs, there came to be a nucleus of a more settled and cultured Indian community. Hearing, no doubt, tales of the charm of the new hill-station and the opportunity for profitable investment in property, Indians of wealth and position began to visit Kodaikanal, and some of them built summer homes there. Sir David Devadoss, now a member of the Council of State at Delhi, built 'Odookum' opposite the Observatory in 1903. Sir P. Ramanadan, of the Executive Council of the Ceylon Government, built his house at the opposite end of Kodai, near Glen Falls. After his death, Lady Ramanadan, an Australian lady, built the temple to Subramanya in his memory.

In 1915 the Indian residents joined together and formed a club and boat-club of their own. It was started by the late Sir T. V. Seshagiri Iyer of Madras, whose portrait hangs in the

Club hall. At first there was only one small room and a tennis court. After some years, as the membership increased, the building was enlarged. Mr. Balasundaram Iyer, the present secretary of the Club, has been a member for more than thirty years, and his fellow members call him "the grand old man of Kodaikanal". A few of the distinguished members of the Club have been the late Mr. S. Srinivasa Iyengar, Sir T. Vijayaraghavachariar, Sir A. Lakshmanaswami Mudaliar (the present Vice-Chancellor of the University of Madras), Mr. K. N. Aiyah Aiyar, Janab Abdul Khader (the late President of the District Board), and Mr. Justice Chandrasekhara Iyer of Madras. Not till the Ghat Road with its 'bus service was opened did Indians begin to come to Kodaikanal in any great numbers. Now their number increases year by year as they realise the value of their inheritance in these mountains of theirs.

THE INDIAN LADIES' RECREATION CLUB.

This club is a recent development. It meets only during the season, in a house near the turn of the road toward Glen Falls and the Convent. It was started by Mrs. Seethapathi Iyer of Madras.

NORDHEM.

The Swedish and Danish missionaries joined in forming a club at the Swedish settlement which they call 'Nordhem' ('Northern Home' or 'Home of People from the North'). Here they meet at least one day a week for tea and games, and sometimes lectures. As one might expect, they have the best music in Kodaikanal, and sometimes they are persuaded to give a concert in the Gymnasium. Most of them are also very loyal members of the K.M.U.

In addition to these social clubs may be mentioned certain other organisations which have contributed to one phase or another of the life of Kodaikanal.

The *Kodaikanal Fellowship* began about 1927 as a branch of the International Fellowship at the suggestion of Dr. Eleanor McDougall of Madras. Dr. Menon and Mr. B. G. Narayan, with the help of Miss Spence and Mrs. Peachey, organised the first informal gatherings (which were held at 'Littlehays') with the purpose of bringing together European and Indian residents of Kodaikanal on a basis of fellowship and understanding. Tea was followed by a lecture or by discussion. Later meetings were held at the homes of Mrs. Royds and Mrs. Clayton and at the Indian Club and at the Missionary Union. The Fellowship continues to bring residents of various nationalities together for lectures of general and cultural interest. One series of lectures in recent years dealt with the discoveries at Mohenjo-daro.

The *Palni Hills Game Association* meets annually, with the Forest Officer as honorary secretary, to make and enforce the game laws. In 1937 rainbow trout were introduced in the Konalar, and a hut built for fishermen, up above the road connecting

Fort Hamilton with Pumbarai. Trout were also introduced in the more remote stream, the Talavari-ar, between Kavanji and Vandaravu.

The *Kodaikanal Branch of the Indian Red Cross* during the second world war has been active in knitting and in making surgical supplies.

The *Kodaikanal Branch of the Federation of University Women of India* is connected with the F.U.W.I. in Calcutta. As more and more women with the bond of university study between them have assembled in these hills, they have come together once a year. The custom began with American women graduates, who held a purely social gathering, but later all nationalities were invited and a more serious purpose was adopted, namely, to aid Indian women students who go to foreign universities for their higher studies.

VI. CONTACT WITH THE HEAVENLY BODIES.

A few years before the turn of the century a meteorite was dug up by Mr. Logan's gardener on 'Restalrig' compound. The Geological Survey of India calls it "only the second iron meteorite to be found in India". It weighed 35 lb.

As though this fallen star or fragment of a star had made an effort to attract attention to Kodaikanal, the Meteorological and Solar Observatory was moved from Madras, where work had been going on for 105 years, to Kodaikanal, to do research on "the connection of solar phenomena and terrestrial meteorological conditions". A higher altitude was sought and a height less affected by mist and dust than peaks in the Nilgiris. The Observatory occupied a temporary site near Glen Falls till moved to its present site on the highest point in the immediate neighbourhood of Kodaikanal. Governor Wenlock rode horseback up the bridle-path to lay the foundation stone in 1895. At a function in his honour the residents did their best to press upon him the necessity for connecting this hill-station by rail or carriage-road with the plains. By the time the Governor had walked down the bridle-path and ridden all one rainy night in a transit to the station, he must have been impressed with the need. A mountain-railway seemed impossible. Even if a branch line were brought near the base of the hills, by what vehicle could the long thirty-mile ghat be traversed? This was just before the era of the motor car.

To return to the Observatory: Mr. Michie Smith, who had been a professor in the Madras Christian College before he became Government Astronomer, began the work at Kodaikanal. When

he retired, Mr. J. Evershed continued it. Mrs. Evershed was also an astronomer and published a *Guide to the Southern Stars*.

One night in 1910 when Mrs. Peachey and her husband, the late Canon Peachey, were walking home in the evening from the Tinnevely settlement, they saw a comet and stopped at the English Club* to ask Mr. Michie Smith about it. He came out to look at it, said it must be Halley's comet, and immediately jumped on his horse, whose name was Jerusalem, and galloped up to the Observatory to consult Mr. Evershed.

A letter written from Kodaikanal on 16th May 1910 says: "I was on Coaker's Walk at 4:40 this morning, and a more magnificent sight than the comet you cannot imagine. It extended from the horizon nearly to mid-heaven."

After the Eversheds left, Dr. T. Royds was in charge of the Observatory. In 1936 he was deputed by the Government of India to Japan to study the total eclipse of the sun on 19th July. The Kodaikanal Observatory has made great contributions to solar physics by systematic observations of the sun and by photographs in calcium and hydrogen light. The work done at this Observatory is complementary to similar work done at Mount Wilson in the United States and Meudon in France. The Observatory is also equipped with up-to-date astronomical and meteorological instruments, with which systematic observations are made. Since Dr. Royds retired in 1937, Dr. A. L. Narayan has been in charge.

Parties of visitors from Kodaikanal are allowed by previous appointment to look through the telescope at the planets and other heavenly bodies. With a view to promoting wide popular understanding of the universe in which we live, the public are allowed to visit the Observatory on Friday mornings. A flag is hoisted daily at 10 a.m., Indian standard time, to give standard time to the public. The observatory clock is kept as correct as possible by means of astronomical observations and by comparison with radio time-signals from observatories in other parts of the world. But with the growth of the pines and the blue-gums all over Kodaikanal, this time-flag is now visible from only a few places.

*With the formation of other clubs in Kodaikanal, the Kodaikanal Club has come to be commonly called the "English Club", though it has both Indian and American members,—not to mention the Scots, Welsh and Irish! Sometimes it is called "The Club"—*tout court*.

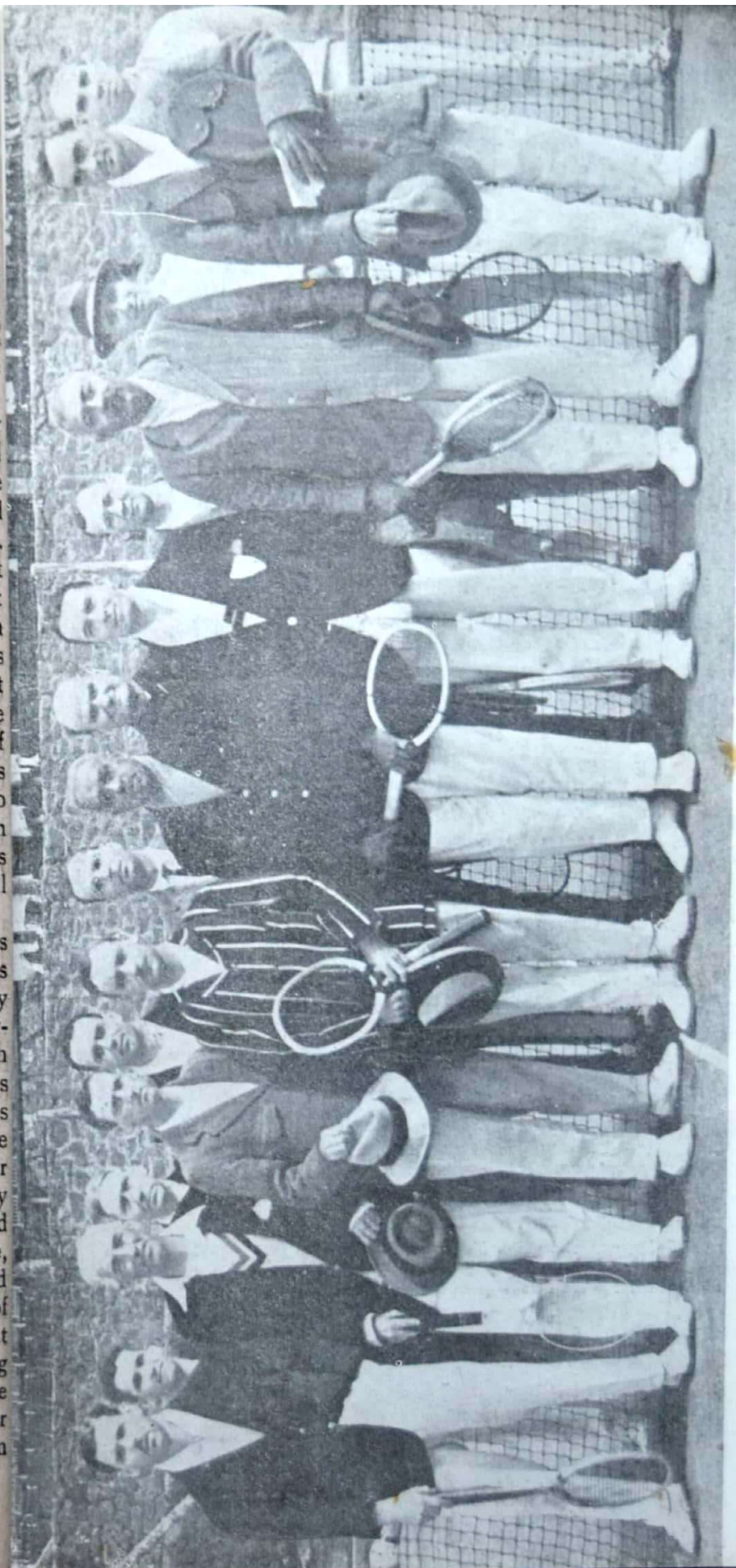
VII. 1900 TO 1920.

Early in the new century the old Wazir of Chitral and the Afghan Princes Akram and Azam with their mother, were interned as political prisoners at 'Bellevue' behind 'Tredis'.

Mr. Bryant, the Forest Officer, planted blue-gums and wattles and pines in great numbers. He began to work on the land in the valley by 'Consumption Ghat', which had been dense jungle, and by 1908 it had been laid out as a park, with pine groves on the slopes and flower-beds in masses of colour below.

A tiger came as near as St. Peter's Church in 1901, but for the most part the wild animals had been killed off or pushed further and further back into the jungles at the far end of the range. The men went out to hunt at Kukkal and the Cave, and at Marion Shola (named after a butler in charge of the bungalow). Mr. Sherwood Eddy, a young missionary at Batlagundu who built 'Longcroft' and 'Ardendale', often came up to Kodaikanal out of season and took the big boys from Highclere out hunting with him at Kukkal on Saturdays. It was not considered safe for ladies to go. The first mixed camping-party went to the Kukkal forest lodge in 1913. Among them were three ladies over fifty who rode in canvas chairs. They came back with such enthusiastic tales of the beautiful wild country out beyond the so-called Amphill Downs that others were eager to go. More parties began to venture into the Pumarai and Kavanji valleys, fascinated by the grand open country, and by the glimpse of life in hill-villages, with their houses of wattle and daub, and their terraced rice-fields in green steps all the way down to the plains, watered by mountain streams.

In 1901 the hillsides along the Middle and Upper Lake Roads were for the most part still covered with bracken and hummocks of coarse grass. Kodai lilies grew wild in great numbers in July and August. In the next few years new houses appeared everywhere, and the slopes were neatly terraced and planted with gardens. Colonel Bannerman built 'Abernyte' and that ridge was called, for a while, "The Bee-line", because others whose names began with B lived along it. The Peter Scotts, known to the community for so long after as "Father Darling" and "Mother Darling", settled at 'Whinbank', and Mr. Peter Scott, both officially and unofficially, in the Municipal Council and the Club worked for many years to build up Kodai. Later Mr. George Webb Ware, retired Railway Engineer, settled with his family at 'Wyadra' and was president of the English Club for many years. The Raja of Sivaganga bought 'Haddon'. A road was opened through the Great Shola from the old cemetery to Tapp's, and houses sprang up along it and on the 'Yorke House' hill. On the Lower Lake Road the Prouds settled at the end near Bombay Shola. Mr. A. P. Millar and his brother Mr. Hugh Millar, the artist, bought 'Bruton' on



CLUB v. K.M.U.

ANNUAL TENNIS MATCH, ABOUT 1925.

K.M.U. (back row, left to right): KAUFFMAN, McCULLAY, G. F. SCUDDER, J. H. LAWSON, J. J. BANNING, H. S. THOMAS, BRUNT, L. L. LORBER.
CLUB (front row, left to right): CONNOR, E. O. KING, FREEMAN, WYLD, THE DEWARAJA OF PUDUKOTTAI, A. C. KING, THE LATE S. N. DOKARAJA OF PUDUKOTTAI, GOMPERTZ.

the Bund side of 'Winsford'. New houses were built on the Schaffter compound (the Tinnevelly settlement). It is impossible to mention all by name. Many of the old houses were torn down and rebuilt in better style, but damp cement floors were still covered with flea-ridden coir matting.

To the annual international tennis match was added an annual tennis match between the English Club and the Missionary Union, the former being played at the Club on Empire Day and the latter on the Highclerc-K.M.U. courts on some other date in May. The teas on these occasions became the most crowded functions of the season. Old photographs show the ladies in tight waists and long full skirts with wide "garden hats" or straight sailor-hats. Later the hobble-skirt chained women's ankles. A topical song at one of the concerts imitated the painful shuffle of the hobble-skirted as they sang: "I'm coming! I'm coming! Though my steps are very slow."

Picnics for large groups were held at Pambar Woods—a beautiful and accessible acacia shola on the Pambar House property at the top of the path which leads up from the road beyond Pambar House.

Dr. Campbell and Mr. Evershed had fine collections of butterflies, which inspired the boys to follow their example. While the craze lasted, every boy was out with a butterfly-net and a cyanide bottle, chasing swallow-tails and fritillaries, blue admirals and painted ladies, and as excited over catching a death's-head moth as if they had found hidden treasure. The chase extended from the third mile at the bottom of the bridle-path to far beyond Neutral Saddle.

During the first world war the Ohio Lutherans of America took over the work of the Hermansberg Mission and also their houses at Kodai. The Swedish Mission similarly took over the Leipzig Lutherans' work and their houses, returned them later, and took them over again during the second world war after the interned missionaries were removed elsewhere. Dr. Pamperrien meanwhile had bought 'Rosetta' and sold two acres of it to Dr. C. J. Sandegren, who built his house 'Friedagarden' in 1911. Bishop Bexall bought the whole hill above 'Friedagarden' and portioned out sites. Bishop Heuman bought the first site and built 'Fridhem'; Rev. H. Frykholm bought the last and built 'Gustavsberg'. With three exceptions all the houses between these two, on the Upper Lake Road and the Fairy Falls lane, are the property of Swedish missionaries.

VIII. ENTER THE MOTOR CAR!

Law's Ghat remained unfinished, and summer visitors still had to go through the purgatory of a primitive journey in the heat to reach the paradise of the hill-tops. In 1898 a newspaper advertisement announced, "The road to Kodaikanal is now quite safe", and went on to smooth over the difficulties of the trip: "Leave Madras at 7 p.m., have dinner at Chingleput, *choti hazri* at Trichy, and breakfast at Ammayanayakannur station at 10 a.m. Rest through the heat of the day. . . ." There was no smoothing over that interminable hot day in the station or the adjacent rest-house. The children, of course, loved it. They played all day among the trees that shaded the station-yard, trees overflowing with monkeys—big, cheeky brutes that climbed into the compartments of trains to steal plantains. The United Transit Co. and the Diamond Co. vied with each other to produce bigger and better transits, painted blue, with windows.

There is a tale of a timid young lady, newly out from England, who was travelling with the Schaffters to Kodai. As the bullocks began to trot and the transit jolted over rough places in the road, she called out in her newly-acquired Tamil something that sounded like "Butter 'em! Butter 'em!" "Yes," shouted Mr. Schaffter from the transit behind her, "butter 'em, but don't jam 'em!"

In 1904 the Raja of Pudukottah acquired a new steam-propelled vehicle from France—a "Gardener Serpolet steam-car". Some sort of fire in a kerosene tank at the back was lit ten minutes before starting, and then it chugged along quite fast. This was the first car to go from Pudukottah to Mysore, and it made some trips from Pudukottah to the foot of the bridle-path. It could have climbed the hill if there had been a road. The South Indian Railway acquired one, but it did not work well. In 1905 the newspaper announced that a tonga-service was to be introduced, which would bring the traveller over the thirty-three miles in three hours. This was not done, for a Trichinopoly company was induced by Mr. Logan to put in a motor 'bus service from the station to Periyakulam with a détour to the Tope. These 'buses were clumsy and slow, and they ran only in the season months.

The whole journey up the bridle-path was now done by daylight in the afternoon. Sometimes, however, there were breakdowns and delays which caused one to arrive after nightfall or in a pouring rain, which was not pleasant. One party told how their bearers, caught on a pitch-dark night on the steep zigzags, took off their turbans and burnt them as torches to light the way. A favourite legend of Kodaikanal was of the very stout lady whose six or seven bearers added to their usual chant some improvised lines about their burden: "She is

ENTER THE MOTOR CAR!

like an elephant!" Their passenger listened in silence till they asked for *baksheesh* at the top, when she said, in perfect Tamil: "Can an elephant give *baksheesh*?" (Thus far it is fact.) When she went down, the bearers chanted: "She is like a feather."

Motors were unreliable, so the transits still had their place. When a Governor visited the Madura district at this period and insisted upon using one of the new motor-cars, a carriage and pair were sent along behind. However, work started on Law's Ghat. Mr. Alfred Vipan and Mr. Nicholson, P.W.D. engineers, were put in charge of the work, which went on till the road was through to Ganguvarpatti. Before it was completed and safe for general traffic, Lord Pentland came to open it in 1914. As his car started up, the engineers had arranged to blast some rock by way of a salute. The explosion occurred after the Governor's car had passed, but they had a bad moment when another car followed, with the aides! Luckily no harm was done. The Ghat Road was closed again for two years. A Private Secretary to the Governor tried to go up, but his car could not make it. He sent in a complaint. The engineers hired a car and went all the way to prove it could be done. Now things began to move. Mr. J. F. Hall, I.C.S., (now Sir Frederick Hall), claims to have been the first to bring up a car (his Ford), when the road was still under construction but nearing completion at the summit. Mr. Logan and Mr. E. O. King were the first to bring up motor-cycles. The Kodaikanal Municipality, alarmed at the threatened invasion for which its roads were not prepared, passed a bye-law that cars might be brought up to Kodai but must not be used within the settlement. No penalty was attached to this law, so Mr. King proceeded to take "Mother Darling" (Mrs. Peter Scott) for a ride round the Lake in his side-car. Soon the bye-law was repealed, and work began on the roads. This was in 1916. Others who came up by motor-power that year were Colonel Harley and Mr. Barber of Madura, who had motor-cycles, and Mr. Sydenham Clark, who had a Model-T Ford—the first of a long procession.

At first people were a little wary of the new Ghat Road, which wound around the edges of precipices and under imminent landslides. Those early cars and 'buses stopped often for water and for repairs. Like the charcoal 'buses of this war era, they needed coaxing and pushing and watering and cranking. The new element of car-sickness on the downward curves made some cling to the "safe and sane" old way. Within two or three years, however, everyone was going by 'bus all the way during the six months of the season. Boarding-school children and others who made the trip out of season still gave the Periyakulam maistries and coolies some trade. The motor era had begun.

IX. 1900 TO 1920 (continued).

The post and telegraph office was established at the present site in 1908. By census, the population of the Kodaikanal municipality was 4,045 in 1909, 5,226 in 1917, and 6,069 in 1921. With the motor-ghat open it was increased by three thousand in the next ten years.

In 1915 a reservoir was made near the Observatory by damming the stream above Fairy Falls and carrying water by pipes to all parts of the settlement. The choice of that stream was a good one, for residents have noted that even when other streams dry up, the reservoir, like the Lake, has always abundant water.

The bazaar had an increasing number of shops down the slope below the post office, but only a path between them. The Rajamani Stores was established by the father of the present proprietor in 1901. There were then no shops above it on the hillside, and residences extended down the hill opposite the post office. The Co-operative Stores were organised in 1919. The municipal market was established and its new building opened in 1921. Merchants (of whom two were Sherif and Gulam Nabi) went from house to house selling rugs, Kashmir carpets, brasses, silks and silverware.

The first world war touched these hills much less than the second, for the actual fighting was so far away. There was no shortage of food supplies. Then, as now, there was the agony of suspense and bereavement for those who were closely connected with men in the fighting forces, and a shadow of anxiety lay over every pleasure. Everyone was knitting—even those who could not make two socks alike. There was a solemn memorial service for Lord Kitchener in the Union Church, when everyone stood while the Dead March was played. Censorship of letters and registration of Americans and other "aliens" were strict. A police constable from the Kodaikanal police station pursued two newly arrived Americans with a wire from the C.I.D. which read: "COON WYCKOFF PROCEEDED KODAIKANAL WATCH"! The German missionaries were at first interned at 'Loch End' and then removed to another internment camp. Mrs. Van Someren relates that, due to heavy rains that delayed her journey up, her first news of the Armistice was a notice from the Club inviting her to a dinner "to celebrate the end of the war". Incredulous, she wrote on the envelope, "Why not wait till the war ends?"

At first the dhobies continued to drive their little grey donkeys up the deserted bridle-path from Periyakulam every Saturday morning and down again in the evening. Even after the Municipality provided all conveniences beside a flowing stream,

1900 TO 1920 (CONTINUED).

they did not want to live in the cold air of these heights. By degrees they have become acclimatised citizens of Kodaikanal.

At this point we pause to mention the children, who are important among the fauna and flora of Kodaikanal. Whether they are bright-eyed little Indian children in gay skirts or caps and sandals, or those who come up with as much life and colour as wax dolls, but bloom almost overnight—the little processions, with go-carts and prams, that cross the Bund or gather cones in the Park or congregate, while *ayahs* gossip, at Charing Cross—they are Kodaikanal's own. Before long they are bounding with health and energy, tearing their clothes on the trees, fishing for mudfish in the Lake, wading in the streams, searching the woods for jack-in-the-pulpits and violets (there were far more violets in Violet Lane when it was a lane!), filling their pockets with worms and beetles. Once their favourite haunt was "The Big Tree", which is still in the Great Shola. The path starts about fifty yards above the upper end of Violet Lane. Willie Chandler suspected that it was a hollow tree, pressed his head in through a crevice to see, and then could not get it out. There he stuck till the other boys ran home and brought a grown-up with an axe. The thick, hanging liana roots made splendid swings on which one swung as on a "giant stride". There were parties of all kinds: fancy-dress at the Club during "May Week", paper-chases, treasure-hunts, or a birthday cake and crackers at Tapp's. There were other children to play with, Sunday School, kindergarten and school. Only one cloud lay over the happiness of the non-Indian children—the approaching separation from Father and Mother. Lessons at home could not go on for long, and even boarding-schools, when they were started, had their limits. One day a ship must bear them away to the far horizon, but Kodaikanal holds all the happiest memories of their childhood.

By 1919 the Lakeview Hotel was built by Gregory and Skelton on the slope of Highclerc hill toward the boat-house, and 'The Rendezvous' below it was a roller-skating rink. The hotel later changed management and became the Carlton Hotel. Miss Ehrhardt had a boarding-house at 'Barton', where 'Boyer Hall' now stands, Miss Barter had hers at 'Furzbank', and Miss Duthie had hers at 'Penryn', next to the Indian Club.

Missions in the Tamil Nad united in establishing a Tamil language school, where the new recruits struggled with the language in a salubrious climate as "companions, in misery" under the supervision of Dr. Chandler, Mr. Abraham and Mr. Jotimuttu.

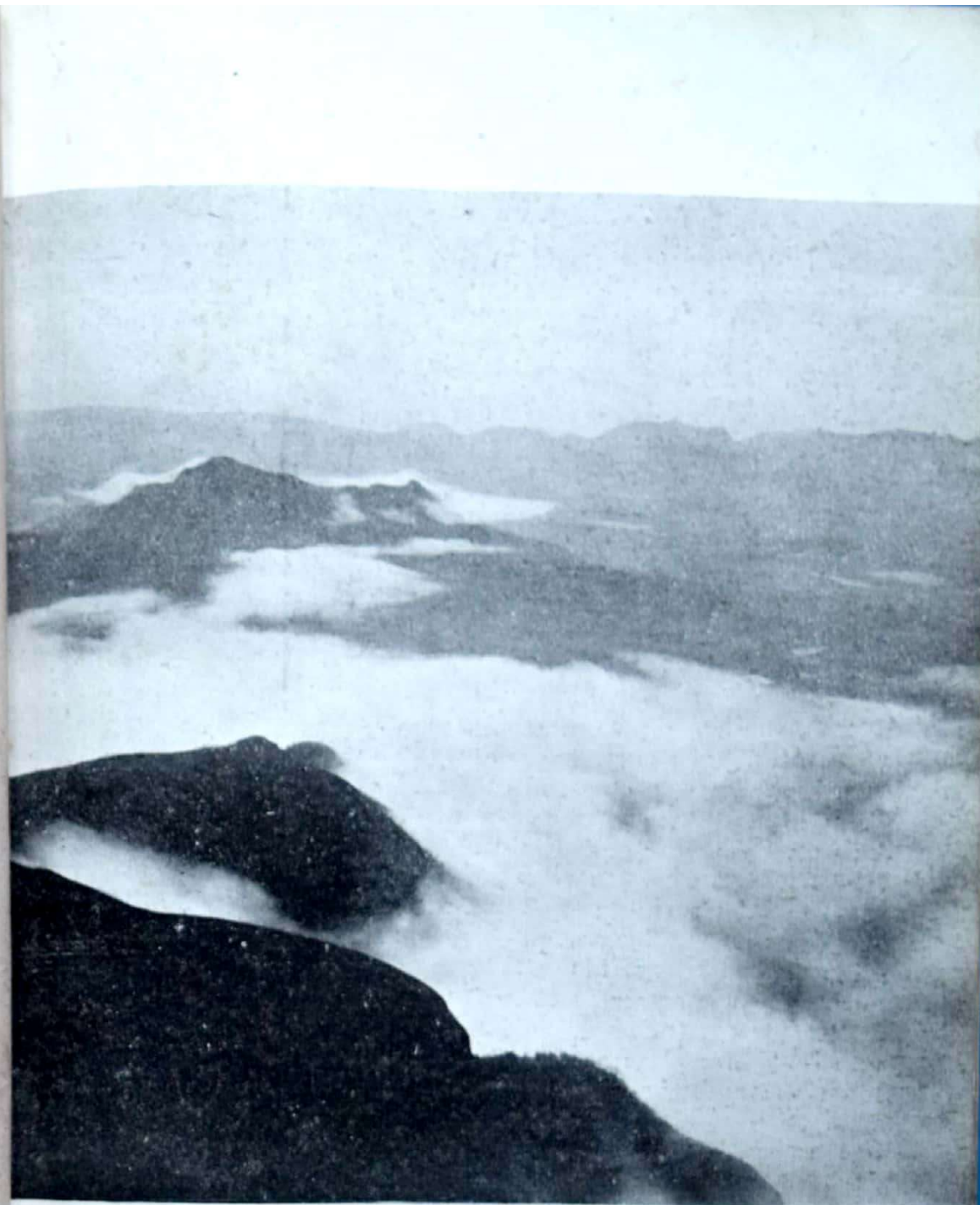
The first motor firm was the Pankajam Motor Company, then General Motors and Nadar's Co. and Oryton Motors and the Raja of Ramnad's Company. All the offices were as close to Charing Cross (by Highclerc gate) as possible, and there was

great rivalry. Sometimes drivers were said to scatter tacks in the road before a rival's car. At the close of the war, Captain Cooper established the London Motor Co., advertising that the drivers were all demobilised English service-men.

Now that men wore shorts, and women wore short skirts or breeches, with "middy blouses" or shirts, and the era of the one-piece bathing-suit had begun, great parties went out "hiking", carrying their own knapsacks. Some parties hired coolies to carry bedding and a week's supplies, and did the "sixty-mile round" from Marion Shola to Vandaravu on the Travancore border, by way of the "cliff-path" with its spectacular views, struggled up through a perpendicular shola full of leeches to Kukkal Cliff and down the other side to the hunters' Cave. (Some climbed down from Vandaravu and up the Travancore side to Top Station to ride in the little train through the tea-estates to Munnar.) They slept on bracken beds and roughed it. They swam in pools of icy water at the foot of waterfalls. They fried bacon and griddle-cakes on smoky fires. One party coming home from Pumbarai met crowds of picnickers from Kodai near the Gundar stream where they had all intended to lunch together but were driven away by the whiff of a very dead donkey. "Whiffy Shola" got its name that day. If any big game were left on the range, the chatter of hilarious campers drove them far away from the forest lodges. An energetic woman-maistry called Devani of Pumbarai built up a good business in providing coolies for these walking-tours.

X. ROMAN CATHOLIC SETTLEMENTS.

One of the great personalities connected with the early days of Kodaikanal was Father Saint Cyr, who from 1852 to the end of his life was in charge of the Jesuit mission in the region from Dindigul (his headquarters) and Palni in the north to Periyakulam and the Kambam valley in the south. On one of his pastoral visits to Periyakulam in 1852, when he was 38, he saw the Kodaikanal plateau rising almost perpendicular out of the plains. He was told about the wonderful coolness of the air at that altitude. Inexperienced as he was, he set out one day on horseback at ten o'clock in the morning, accompanied by two disciples, who, it turned out, knew no more about the way than he did. All went well at first, but soon the path became so difficult that the rider had to cling to the horse's mane. It was evening before they reached the Shembaganur plateau. By moonlight they climbed up through



CLOUDS OVER THE PLAINS

jungle grass, and at ten o'clock at night, hungry and weary, they reached Mr. Clarke's bungalow, 'Roseneath', where they were hospitably received by Mrs. Clarke and spent the night. Early next morning Father St. Cyr set out to descend the hills on the Palni side. He spent a night at Vilpatti and arrived at Palni the following day, having completed the journey from Periyakulam in three days. In those days these paths were only faintly traced by bare feet, over sloping rocks, through dense forest, and along tunnels of lemon grass eight feet high that cuts like a knife. How the Father ever made the steep descent into the Palni ravine on horseback without even the zigzag path which is so hard to descend today, must be left to the imagination of those who have done the journey on foot.

The memory of Kodaikanal remained in Father St. Cyr's mind, and he conceived the plan of making a sanitarium there for his young brethren who needed periods of rest in a climate like that of home. In 1860 he heard that Baynes's bungalow was for sale and bought it, then made the trip up again from Periyakulam to take possession of it. This time it was September and most of the journey was through mist and rain.* In 1861 the house, renamed 'La Providence', was ready for the fathers of St. Joseph's College at Negapatam, of which he had been Rector from 1846 to 1852. The church, 'La Salette' (see Appendix II), was finished in 1866. At the end of his long, laborious life Father St. Cyr came to live on this height from which he could see both extremities of his field of labour, and the church which he had built became his last resting-place in 1887. Later another house of rest, 'Mount St. Mary', for the fathers of St. Joseph's College, Trichinopoly, in which the College at Negapatam was merged, was built on land adjoining La Salette, between it and 'Napier Villa'.

*Father St. Cyr's companion describes the journey thus: "In the last months of the year Kodaikanal shrouds itself at evening with clouds so cold, damp and thick that persons cannot recognise each other at a distance of a few steps. Then tigers, panthers, bears and wolves come out of their lairs in broad daylight and boldly attack travellers. To avoid inconveniences we left Periyakulam at nine o'clock in the morning. It was well that we did so. For towards noon we were enveloped not only with mist but also with rain, and the rain lasted without interruption four whole days. During all this time it was impossible to set foot outside the house. . . . Kind Providence supplied us with a good fire in the parlour. There we talked and exchanged ideas, and made plans, and roasted potatoes in the glowing embers for our meal. The fifth day in the early morning the rain ceased, the clouds scattered, and the mountains shone resplendent in the sunlight. It was the day fixed for our departure. We took a hurried breakfast, and by noon we were back at Kistnamma Naik's tope." On the reference to tigers Father Leigh (1933) comments dryly: "Some licence must be allowed to the imagination of an early traveller on his first visit to the unfrequented parts of Tigerland." Father Leigh adds that in 1918 he started up the bridle-path from Kistnamma Naik's tope "at one o'clock in the morning of Easter Monday. And at the third mile up, where the path dips into a stream under dense foliage, I rode straight into a tiger. The jingle of bells round my pony's neck upset his plans: he was waiting for a sheep—there was a flock coming on behind me—and not for a centaur. He was gone in a streak of brown, black, and moonlight. Of the two of us the tiger was much the more startled."

Jesuit fathers in 1877 bought property at Shembaganur and started their agricultural and missionary work in the hills, and in 1895 began to build the Sacred Heart College to be a union training-institution for all the ten Jesuit missions in India and Ceylon. An account of the College is given in the next chapter.

There are four religious congregations of European women who have settled in Kodaikanal, either for a period of rest or for permanent missionary work here. It is written of these missionary nuns in the report of the Roman Catholic Madura Mission that "unmindful of the hardships of life in the tropics they do incalculable good; they engage in multifarious educational work of high value; they attend upon and comfort the sick and the abandoned, young and old. . . . They admit also Indians into their ranks."

The Daughters of the Holy Cross (of Annecy) from Trichinopoly have a house on the Upper Lake Road, and in recent times have started a Tamil elementary day-school between Pambar House and Clancullan. The Sisters of St. Joseph (of Lyons) from Madura spend their holidays at 'Fourvière', also on the Upper Lake Road, where they have long held sales of exquisite needlework done by their pupils. The Missionary Canonesses of St. Augustine (of Belgium) have their convent behind the diocesan Church of the Sacred Heart, which stands on a hill above Munjikal. In 1917 these nuns opened St. John's Higher Elementary Day-School for Girls, which has 220 pupils. They have also helped the community by acting as nurses in the Government hospital and by taking charge of the Red Cross crèche in Munjikal. The Sisters of the Presentation (of Ireland) came up for a holiday in 1914 and started their school in 1916, using 'Hillside' till their buildings on the old Observatory site near Glen Falls were ready. An account of their school will follow.

Since Kodaikanal is within the Roman Catholic diocese of Madura, much missionary work has been done in these hills, with a remarkable growth of congregations. The Shembaganur congregation numbers six hundred. In every one of the remote hill-villages we find a Roman Catholic church standing out prominently on a peak or a knoll above the village. The workers at the Theresapuram farm and coffee plantation at Neutral Saddle make another large congregation. Great festivals are held, as at Corpus Christi.

The most recent order to establish itself in these hills is an "enclosed" order of Carmelite nuns from Mangalore who live in the old Foulkes bungalow at Shembaganur.

XI. EDUCATIONAL INSTITUTIONS.

SACRED HEART COLLEGE.

The Sacred Heart College was opened in 1895. No fewer than 1,729 students have completed their course there, including representatives from nearly every country in Continental Europe, as well as from England, Australia, Colombia, India and Burma. Since the present war began, the students are almost entirely Indians.

Kodaikanal residents have long been familiar with the fine buildings, set in beautiful gardens, which they see as they come through the eucalyptus shola in Shembaganur or when their 'bus stops at the Shembaganur post office by the College gate. We hear their bells as we stand on Coaker's Walk. For many years we have met groups of the Fathers and Brothers of the staff, as well as the students, in their white cassocks belted with red, sometimes with butterfly-net or specimen-case in hand as well as a book, not only on Priests' Walk, which connects the College with 'La Providence' and the church La Salette, but in all our favourite haunts on these hills. Since their grounds are not open to visitors, many of us are not aware of the quality of the work they do at the College, nor of their contribution to our knowledge of these hills.

Normally they accept students only after the Intermediate or a higher standard. The first two years comprise their novitiate in the religious life. Then for three years they concentrate on the humanities,—Latin and Greek. Using different mother-tongues as they do, their medium of communication is English or Latin. For the last three years they have a thorough course in philosophy, including the philosophical systems of the ancient world, with special emphasis on Hindu philosophy, as well as European philosophical systems. Together with this, to round out their education, the students who previously studied history, now study science, and *vice versa*. After these eight years of basic preparation, they go on to Poona or Kurseong for four years of theology and a final year of preparation for the priesthood.

The museum maintained by the College, near the post office, may be visited by previous appointment with the Father Rector. Those interested in the archaeological remains or the flora and fauna (including a large collection of snakes) of the Palni Hills should not fail to visit it.

Father Anglade and Father Newton spent the years from 1923 to 1939 in careful research among the dolmens of these hills. The facts stated so simply at the opening of this history were discovered as a result of their patient study. In the museum are maps and relief-maps showing where the various dolmens and stone circles may be found, also wooden models of the dolmens. There are also burial-urns found on their farm at Theresapuram and elsewhere, carefully restored, the contents preserved in glass cases. A copy may also be

seen of "Memoirs of the Archaeological Survey of India, No. 36; The Dolmens of the Palni Hills." If these archaeologists had not sent in their protests, all the ancient relics might have been destroyed to get stones for the new Ghat Road!

HIGHCLERC SCHOOL.

After ten years of proposals and counter-proposals, Highclerc School was finally opened at Kodaikanal in July 1901,—the American Arcot and Madura Missions taking the initiative in founding it. Highclerc Hotel—which had been for a long time the only boarding-house in Kodai—was rented out of season for the school. There were only thirteen children for those first five months, but they represented English and American families, both missionaries and civilians. Mrs. M. L. Eddy, who had come out to India to pay a visit to her son, Mr. Sherwood Eddy, was asked to be Principal. Though her teaching days were far in the past, her motherly heart responded to the needs of the children, and she organised the new boarding-school which, for years to come, ran like a village school with only two divisions—"the big schoolroom" and "the little schoolroom", with four classes in each. The school was as informal and happy as a home. There were a rose garden and a pine grove where now the gymnasium stands, and a pear orchard all the way down to the road. Beyond the two tennis courts was a separate property called 'Barton', where now Kennedy and Boyer Halls are; 'Airlie' was also separated by a hedge and was once a shop.

In 1902 the school moved to Central House and Rock Cottage and carried on while Mrs. Eddy went home to America to settle her affairs and raise Rs.10,000 to buy the Highclerc property, which was on the market. From 1902 to 1904 it was rented as a boarding-house by Miss Orlebar, a charitable but very strait-laced lady who established boarding-houses and missionary rest-homes in various parts of South India. During her occupancy of Highclerc the large framed pictures of hotel days were taken down and put in a godown and texts hung up. The tennis courts and the hut beside them which had been the scene of many a gay party in hotel days, were made into a fernery. No frivolity was allowed. When the school moved back at the beginning of 1905, the tennis courts and the pictures were reinstated and the school made its own adjustments. In the early years—as again during both wars—the school had a cosmopolitan staff and tried to prepare children for both English and American schools. At times when the American children were greatly in the majority, it has followed the American curriculum only. It has always been co-educational throughout. A kindergarten has for many years been held in the three months of the season, for the little ones who come up with their parents. Several American missions in southern and western India and in Ceylon and Arabia joined in the support of the school, and children of American missionaries and business people have come from all parts of India and from

the Persian Gulf and Siam. A two-storey school building and several wings and cottages were added. The 'Barton' and 'Airlie' properties were purchased, and in recent years 'Benderloch' has become the Principal's residence. 'Williston' and 'Little Willie' behind it are homes for members of the staff, and 'Winston' has been rented as the school infirmary. In 1932 it became a complete high-school, up to matriculation standard, from which boys and girls enter colleges in America and Canada. A few English pupils have appeared for the Junior Cambridge examination successfully. A large playground has been levelled near the Lake by 'Benderloch'. Dr. and Mrs. Alex. S. Wilson, Miss Prevost, and Rev. and Mrs. Carl W. Phelps were in charge of the school for long periods.

SHORT-LIVED SCHOOLS.

In 1905 an Anglican padre started what he advertised as "an English public school for boys" at 'Fernhill'. The boys marched into St. Peter's on Sundays wearing Eton jackets and mortar-boards, but the school broke up very suddenly in the middle of a term and was not reopened.

In 1908 Miss Carr had a school for a few little English children at 'Ben Lomond' behind Wetherell's shop (where Spencers' shop now stands).

In 1915 plans were made for establishing "St. George's Homes" for orphan Anglo-Indian children, similar to the Kalimpong Homes in the Himalaya. A site was acquired near the top of the Adukkam pass on the Shembaganur ridge, where Blackburne's Shola was (see Chapter II), and a good road was built to the site. Meanwhile the Homes were started in Kodaikanal in rented buildings. The cottage for the big girls was at 'Glengyle', next to Spencers' shop, and on 'Fernhill' compound a school-house and cottages for big and little boys and little girls were built or adapted. One was named 'Blackburne' in anticipation. But after a year the Homes were moved to Keti in the Nilgiris, where they now have developed into a large institution.

PRESENTATION CONVENT.

Rev. Mother Xavier, of the Sisters of the Presentation in Madras, visited Kodaikanal in 1914. In that year at 'Hillside' and in 1915 at 'Kenmuir' she and other Sisters had a few children with them for the summer holidays. When the others had gone down, Rev. Mother Xavier and Mother Ignatius remained at 'Fourvière' and looked round for a suitable site. They decided upon the knoll near Glen Falls where formerly the Observatory had been, and negotiated with Mr. E. R. Logan for it before they knew where the money was to come from. In April 1916 the Sisters went to 'Hillside' again with children and opened the school with 17 pupils. On 16th June 1916 the foundation stone of the present Convent was laid. Trees were planted on the barren hill-top. The building was finished and the school

moved to it in February 1917. Next the chapel was built; it served as chapel in the morning and as school during the day. The beginnings were very humble. The Sisters had no comforts whatsoever. Packing-cases were used for chairs; water was brought from a long distance in a *peepoy* drawn by a bull. The journey up and other difficulties of life at Kodai in those days have been described elsewhere. The school was recognised as a middle-school in 1916 and as a high-school in 1919. In 1920 Lady Willingdon laid the foundation stone of the new two-storeyed school building. This spacious building, where classes from kindergarten to the Senior Cambridge are held, cost one and a half lakhs of rupees.

The school has grown year by year in popularity, for it fills a need for a European school in the bracing climate of Kodaikanal. Boys are admitted only up to the age of ten, but girls can take the full course and also prepare for the examinations of the Trinity College of Music. After Mother Xavier retired, Mother Augustine became Superior in 1926 and continued till 1944, when Mother Josephine took her place. One of the events of the season each year has been the entertainment given by the Convent pupils—an outstanding artistic performance, due to the training given by Sister Madeleine in music and by Sister St. John and Miss Elsberg in æsthetic dancing and eurhythmics.

ST. XAVIER'S INDIAN POOR SCHOOL.

In 1919 a school was built for Indian poor children, primarily those connected with the workers at the Convent. Eighty children are fed and clothed at this school. A very earnest band of Roman Catholic girls in the high-school forms the Sodality of Our Lady of Mercy and takes interest in the poorer missions round them.

KOEHNE MEMORIAL SCHOOL (MISSOURI LUTHERAN).

A branch of the American Lutherans purchased in 1912 the 'Loch End' compound, which had been the estate of Mr. Daniel McNair. In 1922 they started a school of their own for their children, with the same object as the other hill schools—to leave the children in the cool climate of Kodaikanal for the greater part of the year and prepare them for schools in the homeland. The teacher, Mr. Bachman, put up a charming school-house in a landscape garden, where the small group of children had individual attention. He also built the hostel and the church, perhaps some of the best architecture in Kodai. Mr. Bachman was interested in archaeological remains. The burial-urns which he discovered in 1942 are in the museum at Shembaganur. He also interested his pupils in making collections of flowers. At present the school has eight grades, under Mr. Mueller and Miss Heckel.

THE SWEDISH SCHOOL.

At one time Swedish children were sent to Highclerc, but more than twenty years ago a Swedish school, called Solvik, was opened (on the same hill with Highclerc) so that the pupils

could study in their own language and yet have the advantage of social intercourse with a larger group of children. Swedish children from all over India are studying at Solvik, and the school has recently been recognised by the Swedish Parliament. This school has small but charming buildings overlooking the Lake.

TAMIL SCHOOLS.

From the time of the establishment of the Union Church on its present site the American Mission has had an elementary school next door to the parsonage. For long years this was the only Tamil school in Kodaikanal. With the increase in the number of permanent residents, municipal elementary schools were opened on the Observatory Road and near the 'bus-stand below the bazaar. In 1942 a middle-school was started on the Ghat Road opposite the *dhoby-khana*. This has now become a high-school and will be complete with a sixth form in 1945.

The three Roman Catholic Tamil schools at Munjikal, on the Upper Lake Road and in Convent Road have already been mentioned.

THE MONTESSORI SCHOOL.

For two years, 1942-44, while Madame Montessori was interned at Kodaikanal, she had a Montessori school for little children of different nationalities at 'Rosebank' and also a training course for teachers. Two successive groups of students came from all parts of India to sit at the feet of the famous educationist.

XII. MEDICAL INSTITUTIONS.

Kodaikanal came into being as a sanitarium or health resort. One of its problems has been to provide necessary medical and surgical treatment for its increasing population of summer visitors and the Indian town that grew up around them. In the days when Rock Cottage was the post office, and until 1873, one or two rooms at the back were used for a hospital with an apothecary. Then a small building was erected on the hillside opposite (where now the P.W.D. inspection bungalow stands). This was put under Local Fund control in 1891. The European community, for the most part, enlisted the aid of civil surgeons or medical missionaries who had come to the hills for a holiday. These doctors found little leisure in consequence. Emergencies were bound to occur, and many an operation had to be performed on a dining-table with no skilled aid for the surgeon unless a nurse on her holiday were called in. The nursing was an added burden on the busy housewife or on friendly neighbours.

The lack of sanitary supervision of the settlement resulted in the spread of communicable diseases. A case of plague came up from the plains in 1898. Streams were contaminated. Sometimes a servant sent to fetch milk, even in a covered vessel with a padlock, managed to pour out half of it and fill up the pail from the Lake, which was anything but a sanitary source. There were some cases of enteric fever in Highclerc School in 1907, and other diseases made their way up from the plains.

THE VAN ALLEN HOSPITAL AND NURSING HOME.

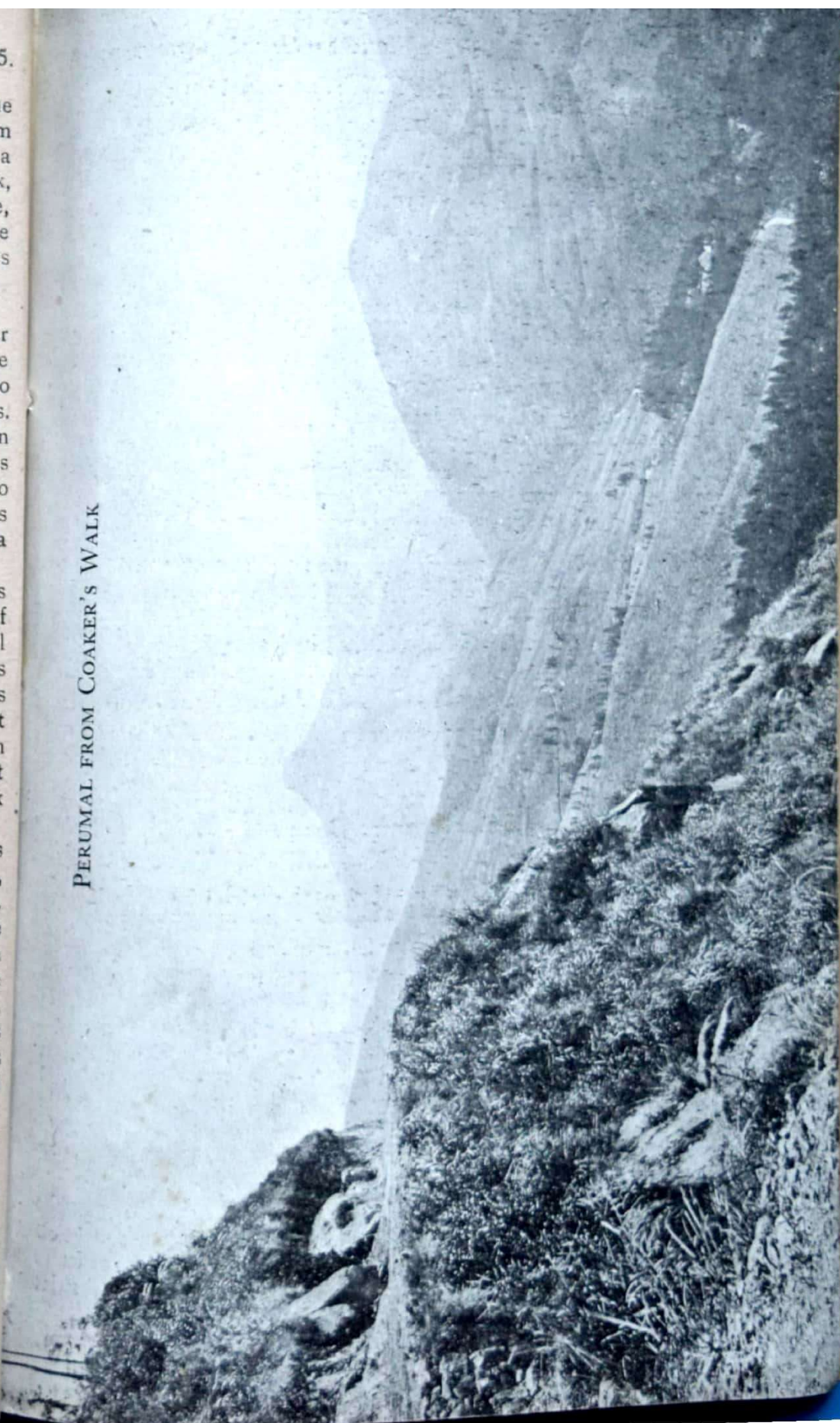
One year Dr. Van Allen of the American Madura Mission and other surgeons had so many serious cases that they fitted up East House as an emergency hospital where the late Dr. Wanless of Miraj (who was to become Sir William Wanless) performed major operations. Dr. Van Allen opened a subscription list for the construction of an operation room, one ward and auxiliary buildings. Rs.10,368 was subscribed; and this unit was opened in April 1915, at the entrance to Coaker's Walk. Any surgeon could use this operation room for his patients, who were carried back to their homes on a stretcher or in a rickshaw soon after the operation.

Dr. Alex. Wilson, the Principal of Highclerc School, was sometimes the only fully qualified physician in Kodaikanal out of season during that period and he even took charge of the municipal dispensary for a time. As a result of his efforts a second ward was constructed in 1923. At the same time Dr. Van Allen raised funds for the construction of the maternity section. He died in August 1923, before the completion of the building. The whole institution was named after him in recognition of his initiative in bringing it into existence, and as a memorial to his Christian medical work in the Madura district.

The monument to Sir Vere Levinge, which had for many years stood above Coaker's Walk, was removed to a site near the Bund, and the wattle shola that had grown up around it was cut down. The maternity wards took its place. More wards, a home for the resident medical officer or matron superintendent, rooms for Indian nurses, and a clinical laboratory have since been added. The operation theatre is in frequent use during the season. Col. T. W. Harley, C.I.E., I.M.S., was responsible for many improvements and brought many surgical cases to the Nursing Home, as did other surgeons, too numerous to mention. Perhaps the record was reached, over twenty years ago, by a nose-and-throat specialist who, during a very short stay, performed twenty-six tonsillectomies in one day!

What it means to the community to have an up-to-date maternity hospital may well be imagined. Babies are weighed every Friday. The various visiting physicians take it in turns to hold a clinic for the public three times a week. The Nursing Home removes from the shoulders of those who need a holiday

PERUMAL FROM COAKER'S WALK



themselves much of the burden of caring for the sick. Dr. Anna M. Otto, who was resident medical officer and medical superintendent from 1933 to 1943, has also contributed greatly to the success of the institution, especially on the maternity side.

The Kodaikanal Missionary Union, with the concurrence of the American Madura Mission, on whose land the building stands, took over the responsibility for and ownership of the institution in 1943 and now manages it through a representative council of twenty-two members and an executive committee of eight. The hospital is unendowed and leads a somewhat precarious financial existence, relying on its fee income and on voluntary contributions from missions, the Missionary Union and the English Club. Modern sanitation and X-ray and other electrical appliances are much needed. By subscription a compound microscope was purchased for the laboratory in 1943. In 1944 a shadowless lamp for the operating theatre was acquired through the generosity of Mr. J. R. Vincent.

Dentists whose practice is in Madras or Colombo have carried on a summer practice in Kodaikanal. The one whose long service makes him a real citizen of Kodai, however, is Dr. Max L. Freeman, who began in a room in Rock Cottage over thirty years ago and moved later to his present office at 'The Orchard'. Dr. Kügelberg, the great eye-specialist of the Swedish Mission Hospital at Tirupattur in the Ramnad district, and his younger colleagues have also helped many in their vacations. Dr. Zachariah, a Madras ophthalmist, carries on a summer practice at Kodaikanal.

Until 1927 the little municipal hospital on the hillside near Rock Cottage carried on under a succession of civil apothecaries followed by civil surgeons. Mr. I. A. Arumanayagam, retired compounder, who served for thirty-four years as registrar of births and deaths, vaccinator and clerk, as well as compounder, states that he worked under twenty-six different medical officers, both Indian and European, the last of whom were Dr. Halge and Capt. J. Shillong.

In 1926 Lord Goschen, Governor of Madras, laid the foundation stone of the "Goschen hospital", and in 1927 the Surgeon-General came up to Kodai to open this new and well-equipped Government institution, which takes the place of the municipal hospital. It is built on a knoll overlooking the Ghat Road, and approached from the road that leads down from Charing Cross. With a rapid growth in population this institution fills an important place. Among its medical officers have been Dr. (now Lieut. Col.) Sethur and Dr. Ananthan. A woman doctor is also appointed. There are Indian nurses in place of the Belgian nuns who helped for a time.

We may mention here the services rendered by the late Dr. Turkhud, a well-known entomologist, former head of the King Institute, Guindy, and the Haffkine Institute, Bombay,—an authority

on the anopheline mosquitoes, one of which is named after him. Though he had retired in Kodai he gave generously of his time and skill whenever consulted.

There is a Government veterinary hospital, and for the growing numbers of farmers, fruit growers and market gardeners whose livelihood depends on their draught animals, the "vet." is a great boon. Summer visitors appeal to him for help with their pets. Twenty years ago a lady sent a chit to the Veterinary Surgeon, saying: "I am ill and my boy is ill and now my Australian terrier is ill. Can you take the dog as an in-patient?" "Madam," came the courteous reply, "I regret that we have no European ward, but I shall keep your terrier in my own home." He did, and the dog was with difficulty persuaded to return home when cured!

XIII. SALES.

INDUSTRIAL MISSIONS SALES.

The first people to hold sales at Kodaikanal were women missionaries, both Roman Catholic and Protestant, who taught pillow-lace and fine needlework to poor women and sold their products to help them to earn a living. Many an exquisite trousseau and layette were ordered from the nuns. As years have passed, industrial missions have increased and widened their scope. There is scarcely anything one may not obtain from them at Kodai. One may get exquisite handmade pillow-lace from Nagercoil; fine embroidered articles from Neyyoor, Martandam, Parassala or Trivandrum; a wedding-veil of darned net from Dummagudem; the entire furnishings of a new home in carved rosewood from Katpadi, with White Leghorns, Rhode Island Reds or Black Minorcas and a milch goat for the backyard; cross-stitched house-linen from Palmaner; homespun curtains and bedspreads from Ikkadu; block-printed ditto from Jammalamadugu; hand-woven kitchen-towels, painted pottery and articles of tinted *papier mâché* from Madura; fancy baskets from Tinnevely; beach hats or handbags or a dozen other products of woven sisal-fibre from Ahmednagar; letterheads or ornamental stationery from Guntur; children's toys, games and kindergarten equipment from Pasumalai or Guindy; hand-woven cloth of many patterns from Karur, Erode and other places; aluminium and leather articles from the Telugu country; and so on in almost endless variety. Originally one had to go from house to house to find these articles, or each mission engaged a room at the K.M.U. for a sale which was advertised by postcards and posters. In recent years the Industrial Missionary Association—one of Kodai's union movements—has brought all together in a big two-day sale in the Gymnasium.

HIGHCLERC SALE.

In 1906 Mrs. Wyckoff, as the first of a long line of energetic Highclerc mothers, went about Kodai soliciting gifts of cakes and sweets for a sale to make up a deficit in the school finances. This was a very small affair, held in the school dining-room, with a lucky dip in the form of a "lemon-woman"—a ghostly figure into whose mouth one dropped a lime in order to receive from her hand a penny whistle or other toy. The Highclerc Sale has grown and grown, till it has become one of the most popular events of the season, netting thousands of rupees. Until the present war made transportation impossible, friends of the school in America sent out boxes of types of goods which are unobtainable in India. These, with the addition of contributions in India, transformed the Gymnasium into a "bargain basement" for a day. Queues formed outside long before the doors opened, and people rushed in to secure what they wanted—hosiery, underwear, ready-made house-dresses, piece goods, sheets, towels, kitchen utensils, a full line of Woolworth's specials, toys, games, cakes, sweets, flowers. Some features of a fair are added: a lucky dip, pink lemonade, popped corn, hamburgers fried by white-capped chefs. On the wide veranda are tables where coffee and doughnuts are served. Highclerc fathers have the payments well organised, so that one recklessly runs up a bill on a card received at the entrance, but cannot get out of the building till it is paid.

VICTORY SHOP.

From March 1942 to September 1944 a "Victory Shop" was open twice a week at the English Club, selling home-made chocolates and other contributed articles, and sometimes giving cabaret entertainments. The proceeds, amounting to £2,000, were sent direct to Trinity House, London, to King George's Fund for comforts for merchant seamen.

JUMBLE AND "WHITE ELEPHANT" SALES.

The jumble sales devote their profits to some good cause. The "white elephants" bring money to their former owners, who, in turn, acquire other people's white elephants.

XIV. ART, MUSIC AND THE DRAMA.

People who come up to the mountains for their holidays need relaxation from work and worry. More than that, after making the effort to adapt themselves to a new culture—by which we mean a new language and literature, new ways of life, different forms of music and art—it is natural that those who have come from abroad should feel homesick for their own culture again. We are

not told who first got a piano up the bridle-path, but we know that concerts have been held in Kodaikanal since the earliest days. There have always been a certain number of talented musicians among the summer colony. The Van Geyzel sisters of the nineteen-hundreds ('cello, violin and piano) were followed by the Woods sisters, who had Kodai singing, humming and whistling the "Show Boat" and "Iolanthe" music. The Gilbert and Sullivan operettas, accompanied by an orchestra, recitals by such artists as Miss Spence, Mr. Grumm and Mr. di Giorgio, the concerts given by the Choral Union, the Easter cantata and the orchestral concert given by Highclere pupils, music and dance recitals by the Convent pupils and their teachers, and all the other musical events of Kodaikanal help to satisfy that thirst for music which is felt especially by those who get very little during the rest of the year.

In earlier years there was always a good choir to sing at the Union Church, where we heard such singers as Murray Brooks, the Macnairs and the Owens. An annual sacred concert in the Union Church, and at times another concert given by Swedish and Danish and German musicians, were outstanding musical events. The Union Church has now acquired a Hammond organ, but the energies of the singers are generally concentrated on the Choral Union or the Gilbert-and-Sullivan.

In 1922 Dr. J. A. Curtis, who for many years had had the ambition to conduct Handel's "Messiah", by personal calls at the residences of all who were likely singers assembled a choir. During the rehearsals he decided that one of the tenors had better be the conductor. That was how the Kodaikanal Choral Union and its annual concert started, and how Dr. Thomas Royds, the astronomer, became its conductor, a position he held with great distinction until he retired in 1937. The Choral Union brings together singers (usually sixty to eighty in number, sometimes a hundred) from almost every part of the local community to give a concert in the Gymnasium at the end of May, often with the aid of an orchestra. "Messiah" has been given more frequently than any other work, with Mendelssohn's "Elijah" a good second. Bach's Matthew Passion, Handel's "Samson", Mozart's Requiem Mass and Beethoven's Mass in C have appeared in the programmes, as well as anthems, carols, chorales and motets, and lighter works such as Coleridge Taylor's "Hiawatha". Since Dr. Royds retired, the Choral Union has been much indebted to its later conductors: Dr. Frank, Rev. C. T. Groves, Miss Riley, Rev. W. A. Partridge, and Mrs. Papworth. It has for many years been one of the most firmly established features of the Kodaikanal season, its rehearsals and its concert (and its party after the concert) anticipated and attended with great pleasure by all concerned.

As for art in its narrower sense of painting, there have always been sketchers at Kodai who tried to catch in water-colours the

burlesque of grand opera called "I Smell Smoke". To suggestions such as "Why not give a real play?" the reply was always "It's too much work!"

The first complete dramatic performance in the Gymnasium was probably "The Mikado", done by members of both the English Club and the Missionary Union in 1915. Except for one year when "Hiawatha" was sung as an operetta, there has rarely been a season since without a Gilbert-and-Sullivan. Mr. Papworth as the Lord High Executioner, Mr. Champion as the Captain in "H.M.S. Pinafore", Mr. Updegraff as a supercilious Peer, Mrs. Gordon as Yum-Yum, Miss A. D. Baker as Katisha and a host of other singers have delighted Kodai audiences from year to year. No doubt our Indian friends, watching these capers, have thought our much-vaunted "culture" completely cracked!

About 1922 the stage was moved to the other end of the hall and a row of rooms added which served as music rooms for the school and as dressing-rooms for shows. Highclerc's own electric dynamo improved the lighting—though apt to be turned off before the rehearsal was over. Artists produced scenic effects and costume committees produced sets of Victorian, Edwardian and Elizabethan costumes, not to mention clothing for peers, pirates, gondoliers and other choruses. The first complete play was a hasty dramatisation of a novel called "Patricia Brent, Spinster", rehearsed in five days, to entertain the Club guests after the Club v. Union tennis match in 1924. McClelland of the Y.M.C.A. and a fourth-generation Scudder, as hero and heroine, evoked such an enthusiastic response that the same plan was followed a year later. This time the crowd was made to buy tickets, and the dramatisation was of "T. Tembarom" by Frances Hodgson Burnett (without benefit, we confess, of copyright!). The great box-office value of plays emphasising American-English differences was established. Still no previous planning was done, but a committee was formed. The committee turned to Shakespeare; and such well-known comedians as Arthur Davies, James Hess, David Updegraff and Edward Nolting stole the stage from one another as the "players" in "A Midsummer Night's Dream". The more familiar Shakespeare comedies, as well as Sheridan's "The Rivals" and Goldsmith's "She Stoops to Conquer", have been repeated, improving in finish with each repetition. The Kodai audience demanded more than hasty improvisations. Plays were planned a year ahead, books obtained and copyright fees paid. Mr. Hess and the other members of the entertainment committees have put great effort into organising these productions. Some of the plays that have been given are "Suppressed Desires", which was produced by the dramatic reader, Emily Gilchrist Hatch, one of Laurence Housman's "Little Plays of St. Francis", Galsworthy's "Little Man", "The Importance of Being Earnest", "Quality Street",

"The Dover Road", "Mr. Pim Passes By", "Marigold", "So This is London", and "Our Mutual Friend". The Highclerc pupils have given "Hansel and Gretel", "Peter Pan" and "Snow White" among other plays.

As the standard of musical and dramatic performances has risen, the work involved is somewhat heavy for a vacation task; but the actors and singers do it cheerfully—for the pleasure it gives both to the audience and to themselves—and find recreation in it. They find in it, also, a way of making new friends, for the cast of any one of these plays brings together people who might never meet otherwise. The audience stands in long queues to buy its tickets and assures the producers of enthusiastic appreciation. The Kodai players are almost a stock company where familiar actors and familiar costumes appear year after year in new combinations. Familiarity breeds, in this case, not contempt, but a friendly community spirit.

XV. THE RELIGIOUS LIFE OF KODAIKANAL.

For most of us Kodaikanal is the Mount of Vision. Coming up out of the April heat and drought, we are soothed and healed by the sound of water rippling through the ferns—the symbol of that "spring of water whose waters fail not" which we are fain that our spiritual life should be. We have our hallowed spots where we have seen visions and dreamed dreams: perhaps in a rose garden, or at St. Peter's on a Quiet Day, or in a punt at the edge of the Lake on a peaceful Sunday morning, or on the cliffs at Marion Shola, lifted midway between heaven and earth, or walking through mist and rain across the downs, or in a new, clean pine-grove at the edge of a mysterious "forest primeval". Some are irked by the church bell which calls them indoors, while others find inspiration in worshipping once more in their mother-tongue. Kodai is a bit of home to us all. To the Scot it is a reminder of mountains and lochs and glens; to the English of trim box hedges and rolling downs; the Australian owns the tall blue-gums that bend in the monsoon winds; the Scandinavian chooses the steep hillside where the pines grow; the American sees the Blue Ridge or the Sierras or the Adirondacks in every turn of the trail. And the Indian may say—as one did when first she came out on the Pumbarai road—"Is this my country? my India!" The "at-home" feeling is in itself an impulse to worship. The Hindus have their temple to Subramaniam, god of the hills, at the very end of Prospect Point, facing Perumal. The road leading to it is called Kurinji Andavan Road,—a name for

Subramaniyam meaning "god of the hill-people". The temple was built and is maintained by Lady Ramanadan in memory of her late husband. The only other Hindu temple seems to be the Vinayaga temple at Munjikal, but there are little shrines here and there. We cannot forget a morning at Marion Shola when we watched a man struggle up the perpendicular path from Bodinayakanur with a dying comrade on his back. He laid his burden down for a few moments while he drank from the mountain stream and washed his feet, then rang the bell on the little shrine there before he took up his friend and moved on along the path to Kavanji.

In the bazaar the Muslims have a room where they meet for worship, down below the Co-operative Stores.

Sometimes, in the midst of a sedate tea-party or committee meeting we hear wild drumming and shouting and go out to find a procession for Mariamma, goddess of smallpox, passing through Charing Cross, her devotees whirling and dancing incongruously between our trim hedges and tennis courts.

Coming to the Christian places of worship,—we have already mentioned the Roman Catholic churches, perched so prominently on many hills. Their bells for early Mass reproach late risers; the angelus rings out at sunset across wooded valleys. At the time of certain festivals there are processions from the valley to the hilltop, with impressive pauses, between bursts of drumming, when the throng joins in a Tamil litany. Of special services, retreats and fast days the world outside is not informed.

The Protestants, to whom they refer as "our divided brethren", worship in four different churches. Of St. Peter's and the Union Church we have already given an account, and have mentioned the erection of a small church by the American Missouri Lutherans at 'Loch End'. The fourth church is the Jubilee Church in the Swedish settlement, so called because its cornerstone was laid in 1906, the bicentenary of the beginning of Protestant missions. The church was dedicated in 1909. At that time members of two German missions, the Leipzig Evangelical Lutheran Mission and the Hermansburg Mission, as well as members of the Church of Sweden Mission, were living in the area commonly called the German settlement, but called by Indians 'Matthey's houses' (மத்தேய வீடு) because Rev. E. Matthey was the first to build there. Services in German and Swedish, as well as in English, Tamil and Telugu, were held in the Jubilee Church. Now there are regular services in Swedish and Tamil during the season, with occasional union services in English with other Lutherans.

The Union Church was enlarged first by Dr. Tracy before 1911, and Mr. J. H. Lawson in 1922-23 enlarged and rebuilt it again, the platform being changed from the west side to the south and a tower added. After the death of Rev. G. N. Pakynathan



CHARING CROSS



FAIRY FALLS

in 1910, his son, Rev. G. P. George, was in charge of the Tamil congregation for many years. During the season a Telugu service is held in the school.

There are other groups that meet for worship here and there. Members of the Society of Friends hold their "Quaker Meetings" at some home. Members of the "Oxford" Group Movement (now known as "Moral Rearmament"), who have been holding house-parties at Kodaikanal since the visit of Frank Buchman and his team in 1925, have of late years rented a house for the season. A communion service is held every Sunday morning in the outdoor chapel at the Ashram, generally conducted by one of the bishops in residence; these impressive services in the woods, as well as vesper services on a flat rock overlooking the plains, and morning discussions and devotions, are attended by visitors from Kodai as well as by the residents of the summer *ashram*.

The Kodaikanal Convention "for the deepening of the spiritual life" was started in 1889 by Rev. Thomas Walker of Tinnevely, Dr. J. P. Jones and others, and has been held every May. It is one of the joint activities sponsored by the K.M.U.'s Religious Meetings Committee which represents some 36 Protestant bodies whose members come to Kodaikanal in the summer. The minute book of this committee records the efforts of a long line of men who have worked to bring these varied elements together for common worship, communion and fellowship. Such names as J. C. Perkins, J. H. Wyckoff, L. R. Scudder, J. J. Banninga, J. H. Maclean, J. Sandegren, F. L. Marler, I. H. Hacker, G. Parker, C. H. Monahan and A. C. Clayton occur frequently in the earlier records. At first there were different speakers for the several convention meetings, chosen from among the missionaries at Kodai. Beginning with 1915 a single speaker was invited to conduct the meetings for three consecutive days, as well as the preceding Sunday service at the Union Church. This arrangement has recently been changed: the four convention meetings are now held on consecutive weekdays. The list of leaders includes Rev. (now Bishop) Pakenham-Walsh, Dr. L. P. Larsen, Dr. W. Meston, Dr. T. R. Glover of Cambridge, Dr. Sherwood Eddy, Dr. Stanley Jones, Bishop Fisher and Dr. Calkins of the American Methodists, Bishop Tubbs, Father Winslow, Rev. J. Z. Hodge, the Bishop of Nasik, Rev. J. L. Gray, Rev. W. H. Spencer, Bishop Abraham Mar Thoma, Bishop Azariah, Bishop Sandegren, Rev. A. Thaker Das, Bishop Neill, Bishop Mondol, and others. In some years greetings were exchanged with the Keswick Convention in England.

The same joint committee has for some years organised weekly during the season a prayer meeting, a Bible-study class and a "sing", and a communion service each month, and has arranged for a united communion service at St. Peter's on Ascension Day—the day appointed for prayer for Church Union. The Sunday

Far above it—almost hidden behind bald hills, is one long range with hair on it—"That's it! That's Kodai! Don't you see the trees? That nick in the line is the Pambar ravine. The trees beyond are at 'Restalrig' and 'Hilltop', and all along the edge beyond that goes the path to Marion Shola. The white speck is St. Peter's!"

The 'bus or the car goes on through bamboos, elephant grass and jungle trees, teetering precariously on the edge of precipices to pass bullock carts loaded with grain or fruit or building materials. How many hundreds gave their lives to carve for us this way of escape through the jungle? The anopheles are balked of their prey now as the cars press on, in and out, up and up, past Col. Law's 'Sentinel Rock' near the thirteenth milestone, to the coffee, ginger and cardamom plantations, the plantain, jack and orange groves, of Panaikadu. Lantana bushes are tipped with flame. Burning sunlight struggles with the first breath of the mountain breezes and is subdued. There is no *hun-go-gum* chant of coolies through these glens, but the jingle of bells on pack-ponies reminds us of the old bridle-path. The grinding of gears, the scream of brakes, the bleating of horns on those hairpin turns, shatter the silence of the wooded valley. Perhaps that family in the Model-T Ford, loaded to the mudguards with *saman*, has the better of it after all. They must stop every mile or two to cool their engine, and can take time to listen for the cry of the jungle-cock and the "whistling schoolboy" in the forest, above the ceaseless drone of cicadas. They may pass a bear or a cheetah. They can stop at Machur to see the dolmens, picnic on the veranda of Lone Cottage at Neutral Saddle, visit the great Theresapuram farm on the slopes of Perumal, pick wood-violets, begonias and ferns in Tiger Shola, or scramble after Kodai lilies or purple orchids on the Silver Cascade short-cut. In the days when the 'buses came up at tea-time, there was a tea-house at Silver Cascade where the passengers in the more ancient models might wait while the engine was fortified for the steepest climb. The mingled scent of roses and eucalyptus marked the priests' garden in Shembaganur; a wide swing out around the last hill revealed Perumal, rising head and shoulders out of a purple valley; then up we went past the cemetery and the dhoby-khana, past the foot of the bazaar hill, and so into Kodai by the Bund. By this time the coat and jersey which seemed ludicrous when we took them out of our bedroll at the railway station, were none to warm. We might arrive in a pouring rain, or in a calm sunset glow, to see a few couples still on the Lake while the boatmen gathered up chains of boats to take them back to the boat-house. The 'bus passed *ayahs* hurrying their charges home, and groups of tanned and sunburned hikers or tennis players, and dropped us at our garden gate where the smoke rising from the cottage chimney and the glow of kerosene lamps made us welcome.



Twenty-five years later the journey up is much the same, except that train-times are changed and we make the trip in the morning and arrive before noon. Those rival motor-companies that fought for our patronage were merged, in 1938, in the Kodaikanal Motor Union, with Kodaikanal as an out-agency of the South Indian Railway. Even in war-time the fine red 'buses are on a strict schedule. We can buy our railway tickets and book our luggage at the office in Kodai bazaar—just across from one of the historical (if not archæological!) relics of the old days—a milestone, set in the embankment below the post office, reading "Tope—11 miles. Kodaikanal—1 mile." The P.W.D. works unceasingly on the Ghat Road, removing landslides, strengthening embankments, laying down cement and tar, and building parapets. The fact that so few accidents have happened in all these years is a tribute to their watchful care and to the skill of the many drivers of 'buses and cars.

The out-of-season population increased from 6,523 in 1931 to 9,124 in 1941; and in the season the figures are increased by more than half. The Ghat Road is, no doubt, the reason for the rapid increase, for it has made the journey easy, and thus induced increasing numbers of people to establish summer homes at Kodaikanal. One of the greatest developments of the past quarter-century has been the discovery of Kodaikanal by Indians, with the result that much property has been bought by them and in addition to the summer colony there is a permanent town.

Many a success story could be told of Indians who, starting quite humbly, have built up a good business through their own efforts. James, the rickshaw maistry at Charing Cross, and Vellayan, the pony-boy on the old-bridle-path who became a 'bus-owner, are only two examples of private enterprise, along with bakers, farmers, fruit-growers, dairymen and shopkeepers who have become permanent residents. The rapid expansion of the settlement gave scope to many building-maistries who have built houses for themselves as well as for others. So we find, in 1945, a number of Indian settlements: the earliest one, called 'Bliss Villa', which extends from the Union Church down the hill to the post office and beyond; 'Anandagiri' on the other side of the bazaar road above and below the municipal market, the *cutcherry* and a municipal school; Srinivasapuram; Turnerpuram; Munjikal, down the old-bridle-path; Packiapuram, the big fruit-growing and vegetable-raising settlement near Glen Falls; and Pambarpuram, on the site of the former Pambar Woods. Indian summer residents have bought or built houses in many places, the largest number of new houses being on Convent Road (near the old Tinnevely settlement), and its new branches and extensions which lead all the way out to the temple at the end of Prospect Point. Chettiar Road, named for the Chettiar planters of Panaikadu, and Chettiar Park can

be reached not only from Convent Road but also from the Ghat Road and by the road that winds up to Prospect Point from Association Hill. The late ex-Maharaja of Nabha had the estate next to 'Winsford' on the Lower Lake Road during the twenty years when he was interned at Kodaikanal. He and the Maharani took a great interest in all the local activities up to the time of his death.

Association Hill (of the Y.M.C.A.) with its attractive cottages and tennis courts above Chandler Falls and the dhoby-khana, was soon surrounded by other cottages all along the new road that led from the outlet stream of the Lake to Chettiar Road and Convent Road. Numbers of new houses appeared on every level of the Lake basin. Large estates, like the Mitchiesons' 'Burnside' below the Bund, were divided into smaller plots. A few new houses went up on the Pillar Rocks Road beyond 'Restalrig'—Dr. Ida Scudder's 'Hilltop' on the very edge of the cliffs, and below it Mrs. Steele's boarding-house, which was taken over by the Kodaikanal Ashram Fellowship in 1932. A very interesting and cosmopolitan group occupies this summer *ashram*, sharing its work as well as its fellowship.

The steady increase in the number of cars, 'buses and lorries' made necessary the improvement of familiar lanes and paths, including some known hitherto only to the most energetic hikers. The "ten-mile square", linking the Observatory Road and the Pillar Rocks Road, was first widened for motor traffic; and then the District Board on 6th June 1929 turned the first sod for the "Goschen Road" at the place now called Moir Point because the ceremony was performed by the Hon. Sir T. E. Moir, K.C.I.E. This is at the foot of the zigzags up which in old times the souls who felt themselves "cribbed, cabined and confined" by the inexorable social routine of the settlement, might escape into the wide, open spaces. Now the motor road, pursues them over that ridge and the next through pine groves and undulating valleys to Fort Hamilton. There, after skirting the Berijam Lake, it turns right to invade another of their retreats at Kavanji, and still another at Pumbarai. The Goschen Road, more popularly known as the "Forty-Mile Round" then returns by way of the Gundar stream to the Observatory. This road was declared open by the Governor of Madras, Sir G. F. Stanley, in February 1932. Fishermen could now motor to the streams where the Palni Hills Game Association have put rainbow trout, and picnickers could stop at the Green Hut and Berijam Lake, swim in the fine Kavanji pool, and be home for tea, instead of toiling over hill and dale, and sleeping on bracken on the stone floors of forest-lodges. For those fleeing from civilisation, there remained the path along the edge of the range to Marion Shola and the cliff path thence to Vandaravu (regions devoid of human habitation), the primeval forest (full of

uncivilised leeches) at Kukkal, whose cliff has taken the place of Perumal as a stunt for climbers, and the Cave, where, with luck, one might catch a glimpse of a herd of bison. Now the Cave and Kukkal have become the last resort of recluses, for in 1941 the P.W.D. commenced building a road across the empty reaches of the range, past Marion Shola and Vandaravu and Top Station—from Kodaikanal to Cochin, 160 miles (when it does not rain!).

Many forests of pine, wattle, blackwood and blue-gum have grown up under the care of the Forest Department, despite damage by cyclones and fires, and the need of the settlement for firewood. The Department's latest development is a plantation of pyrethrum at Fort Hamilton, with the purpose of manufacturing an insecticide to help to combat disease. Major Willis brought the pyrethrum from Africa and planted it experimentally at 'Restalrig', and when it was found to grow well, the Forest Department took up five hundred acres alongside Berijam Lake for a plantation.

Several big storms have occurred during the last twenty-five years, notably the cyclone of May 1930, which unroofed many houses and uprooted many trees. The highest annual rainfall—92 inches—occurred in 1925. The highest records of rainfall in a day were 12 inches on 16th November 1935 and 7½ inches on the same day two years later. The rainfall has never gone lower than 48 inches in a year, nor the air temperature in the shade higher than 75° nor lower than 38° Fahrenheit. There are, on an average, 159 rainy days in the year.

The first Municipal Commissioner was Mr. A. Balasubramania Pillai, in 1935. The Municipal Office near the Bund has been enlarged, and an office added for the Department of Health, which was established with a resident officer in 1939. The Municipal Market, the Co-operative Milk Supply Depot, the free Reading Room, and the Municipal Rest-House at the foot of the Bazaar Road are some of the municipality's achievements, but the turning on of electric power affected Kodai most. In 1938 a power-house was opened by the Hon. Janab Yakub Hassan, and for two years electric power was supplied by this thermal station. On 30th March 1940 connection was established with the Government supply at Pykara in the Nilgiris. Later connection was also made with the Mettur and Papanasam systems, so that when one fails another is available. Off with dim kerosene lights, broken chimneys and oily lamp-rags! On with the lights in every cottage and hall! On with the wireless-sets, too,—including a municipal loud-speaker. And—final stage in the sophistication of our beloved hill-top—the Kodai Talkies, at the foot of the Bazaar Road, to compete with the loud-speaker across the way.

MUNICIPAL CHAIRMEN.

1899. Mr. L. A. Commiato.	1924. Mr. C. S. Schmidt, who was awarded the
1900. Mr. C. Mable Smith.	M.B.E. for his work at Kodaikanal.
1903. Mr. N. J. Dunlop.	1931. Mr. James Tapp.
1906. Mr. Peter Scott.	1934. Janab B. Hussain Sheriff.
1920. Mr. A. P. Millar.	1934. Mr. V. S. Krishnaswami Iyer, M.A.
1921. Mr. John Tapp.	1938. Mr. M. Subbiah Naidu.
1921. Mr. K. N. Aiyar.	1941. Mr. E. R. Logan.

MUNICIPAL COMMISSIONERS.

1935. Mr. A. Balasubramania Pillai, B.A.	1942. Mr. M. P. Alexander, M.A., B.L.
1940. Mr. S. Sivaswami Iyer, B.A.	1943. Mr. A. J. John, M.A.

Spencer and Co., who have been at Kodai since 1916, took over the site of the Ben Lomond Stores and rebuilt the place. Wrenn, Bennett and Co. had a branch next to the Kodaikanal Missionary Union for a few years. The Lillingstone Studio ceased with the death of Miss Lloyd, but Doveton's Studio carries on under the son of the former Mr. Doveton. The Co-operative Stores occupy a good building below the post office; large numbers of summer residents are shareholders, and, until the present war made imports impossible, realised dividends from the sale of American, British and Australian tinned and packaged foods not easily obtained elsewhere. Below the Rajamani Stores are many Indian shops and cafés; new shops line the road almost up to 'Woodville' and 'Furzbank': Bata's shoe-shop; the Stanislaus Stores; the Hamidia Stores; Parsram's and Shewalram's, drapers and haberdashers; the Christian Literature Society's bookshop;—to mention only a few. The top of the Bazaar Road is the centre for 'buses—for the taxi and express 'buses down the ghat, as well as for the town 'bus which makes trips to the golf links and the Observatory at regular times.

Since the beginning of the second world war, Kodaikanal has become a haven for many who have had to flee from their homes. We cannot say much about them, except that they are of various nationalities and that they are making a great contribution to the community, some of them as dentists or doctors or teachers. The staff of Highclerc School, for example, represents eleven nationalities in the year 1945.

Service-men have found their way to Kodaikanal during their brief leaves. A group of permanent residents is organised to arrange for their entertainment. Some men are taken as guests in private homes, while others board in one of the hostels which are provided. The English Club, the Missionary Union, the Boat Club and the Golf Club are open to them, and the Rendezvous is a special club-house of their own. The Victory Café, overlooking the Lake, is managed very largely for their benefit, though others also go there for coffee or tea—all proceeds being used for one or other of the war funds.

As a result of the increased out-of-season population, the condition of the poorer section of Indian residents has been greatly

improved. Whereas a few years ago Mrs. Van Someren and other residents organised a "Friends of the Poor" society to help those who starved between seasons, there are now good wages and no unemployed. Prices have been correspondingly raised for all other residents. The price of land in 1945 has risen to about Rs.1,200 a *kani*.

Tennis and golf continue to be the most popular outdoor sports, and contract bridge the most popular indoor game. The custom established by ladies in basques and bustles in the 'nineties of making formal calls on all the other residents was rebelled against by their short-skirted daughters of the 'twenties, who first put up their cards in the Club or K.M.U. and then dispensed with cards and formal calls altogether. The private tea-and-tennis parties which were a common form of entertainment in the 'twenties had largely disappeared by the 'thirties, being replaced either by much smaller, more informal teas or by mass affairs such as the weekly tea at the K.M.U. where different groups take turns as hosts and hostesses. Tennis is generally played at the Indian and English Clubs and at the K.M.U., both mornings and evenings. American men and boys meet regularly for baseball, having transferred their diamond from the marshy meadow at the end of the Lake to the new Highclerc playgrounds near 'Benderloch'. They also play basketball at the Gymnasium. Indoor battledore-and-shuttlecock at the K.M.U. or the Gymnasium seems to have taken the place of outdoor badminton, which was a popular game at the garden parties of earlier years.

Empire Day is celebrated by the annual international tennis match—the British Empire v. the Rest of the World—at the English Club. About a fortnight earlier there is the annual tennis match between the English Club and the K.M.U. Increase of numbers has made it impossible to continue the tea-parties and entertainments which used to follow these matches. A very special occasion, however, was the day of the coronation of King George VI, when the Club invited a large number of guests to have tea and listen with them to the radio broadcast of the ceremony. Some others heard the broadcast in their cars.

A Swedish celebration is held annually in the Swedish settlement. First there is the lighting of a bonfire on the hill-top overlooking the Upper Lake Road soon after sunset on the eve of May Day. Then on 6th June, the Swedish National Day, a beautifully decorated maypole is raised below 'Nordhem'. Children and grown-ups, many in Swedish national costume, dance around the maypole. A telegram is sent to King Gustav, in whose honour the day is named Gustav's Day, and a reply is received within a few days from the King before his birthday on 16th June.

The American celebration of the Fourth of July occurs after the majority of people have left Kodaikanal. There are sports and competitions of various sorts, and a picnic and programme at

Highclerc School. In order to hold a celebration when more people are present, a programme is sometimes planned for Decoration Day on 30th May. In 1942 this took the form of a regatta on the Lake, planned by the consul at Madras, Mr. Jordan. To welcome the new consul, Mr. Bower, an American party was held in the K.M.U. in 1943.

Beginning with 1932 the Entertainment Committee of the K.M.U. organised a planned programme for the various entertainments which take place in the Gymnasium, under the title of "The Community Chest Entertainments", so called because all proceeds go into a fund for institutions such as Highclerc School and the Van Allen Hospital, which serve the community. The Community Chest committee sells season tickets, which usually entitle one to attend the Highclerc School play, a classical play, a modern play or recital, an operetta, and the concert of the Choral Union. Receipts run into thousands of rupees, for the hall is well filled at each performance and the box office is kept busy making reservations ahead.

While some are content to remain within the garden hedges of the settlement, busy with their bridge-parties or teas and functions, many find their greatest satisfaction in long walks and camping-trips "over the hills and far away". When there were many cars, the far end of the range was accessible to nearly everyone. The forest-lodges were booked far in advance. One party from Madura bought tents and established a permanent camp on a hillside above the Pambarai road where they spent most of their holiday. Complete freedom from the worries brought by the daily post, complete relaxation of body and mind in the bracing air of the downs, uplift of the spirit in the forests and on the cliffs of the wild and empty portions of the range, made even a few days' camping-trip the high spot of the vacation for all who love the outdoor world. Now that petrol rationing has removed the aid of cars, only the young and robust can get to the Cave, Kukkal Cliff, Vandaravu, the walk along the ridge from Fort Hamilton to Vembadi, and other more distant spots. But Pig Valley remains unchanged, though the blue-gums of Gundan Shola are being cut down for firewood. One may walk across its hillsides through deep bracken, look over at Kukkal, and recapture the exhilaration of the longer walks. The wattle sholas near Fairy Parlour are being cut down for their bark, but Pillar Rocks and the pine groves of the ten-mile square are unchanged. By breaking the trip at the Green Hut one may get to Fort Hamilton and from there to Marion Shola. The upper end of Priests' Walk is still forest, and the "whistling schoolboy" still sends his cheery note up from the Pambar Gorge as one returns from Dolphin's Nose. Seen from Coaker's Walk, Periyakulam glows like a jewel with its electric lights on all night. Parties of Girl Guides, in training at Lone Cottage, explore the hillsides



ON THE WAY



IN CAMP

around the base of Perumal. A Jesuit father killed a tiger near Perumal in 1943. Wild elephants are coming over into the Palnis as more widespread cultivation drives them out of the Travancore hills. The hill people of the Vilpatti, Kavanji and Pumbarai valleys still plant their leeks and onions and paddy in curving terraces like green steps all the way down to the plains,—but come in increasing numbers to sell peaches and wheat and vegetables or to work on buildings at the centre. Aeroplanes sometimes fly low over the hill-top—perhaps piloted by airmen homesick for the hills. With all the changes, the essence of Kodai remains the same—an essence compounded of the scent of roses and eucalyptus, the sound of cicadas and running water in the sholas, wood smoke rising from cottage chimneys, sunset on the glassy lake, Perumal calling up the mist from the valleys, squadrons of cloud ships launched from the western hills, the roar of rain on zinc roofs while eucalyptus trees bend before monsoon winds that threaten to blow the whole settlement off its lofty shelf. These things can never change.

The next hundred years must see many other changes. The European and American community has possessed and dominated Kodaikanal thus far. Perhaps we have been selfish in our monopoly of its delights, keeping to ourselves as if we were on a little island of our own. We discovered Kodaikanal and led the way, but the next hundred years must be an era of increasing Indian occupation. As more and more people learn to escape heat and fever and the enervation that they bring, the great empty stretches of the hills are sure to be filled with other settlements. Those who find the top of the range too cold and damp will settle in the Lower Palnis, where already the forest is giving way to larger and larger plantations.

To us has been given the pleasure of
“Hill, dale and shady woods and sunny plains,
And liquid lapse of murmuring streams,”
as fresh and unspoiled as in the garden of Eden.

For this first hundred years we thank God.

APPENDIX.

I. Two extracts (slightly adapted) from an article entitled "KODAIKANAL", by FATHER C. LEIGH, S.J., written in 1933 for the Magazine of St. Joseph's College, Trichinopoly.

The View from La Salette.

A favourite spot with visitors to Kodaikanal is La Salette, a little white church which stands on the edge of the plateau, and from this height of 7,200 feet looks across the Kambam valley and the Madura plain.

From this spot a vast panorama is seen, as the eye sweeps in a semicircle from the highest point of the Sirumalais in the east, to the Varushanad and the High Wavy mountains towards the west.

Starting at the Sirumalais, the eye takes in the great plain of Madura and Ramnad, travelling on and on ever farther over that unbroken expanse of level land, till sky and earth meet and fuse in a low indistinct line. In that plain, forty miles away, to the right of a stretch of water spanned by a bridge, the towers of the Madura temple can easily be picked out with a telescope; under favourable conditions of light, in the very early morning or after heavy rain, they can even be seen with the naked eye. There are times when banks of high clouds spread from over our hills far across the Kambam valley, and the sky above Madura is overcast; and then such deep shadows are thrown upon the nearer plain that one might think it had been changed overnight into a dark blue sea. At other times the eye reaches so far that one can see the last glints of sunshine on water at the extreme verge of the horizon—the sea sparkling at Pamban one hundred miles away.

Turn your eyes towards the south. You see scattered hummocks, then low hills linking themselves into an irregular range, which rises into a fine cone, the Andipatti peak. This range widens out to the south, and rises along its main line into a still higher range, the Varushanad hills. Beyond the Andipatti range, from this altitude the plains are seen stretching away to Koilpatti and far beyond.

Between those ranges of hills and the Kodaikanal plateau, on the edge of which we are standing, lies the so-called Kambam valley, which extends from Dindigul and Sholavandan at its mouth, to Kumili at the foot of the Travancore Ghats, a distance of eighty miles. Where this valley opens towards Madura, its width is about forty miles. Its upper end is concealed from our view by offshoots from the Kodaikanal range.

Behind us, to the west, are the Downs, undulating uplands 7,500 feet high, covered with short, stiff grass; of these we

THE VIEW FROM LA SALETTE.

get only a restricted view, their wider expanse being concealed from us by pine woods. From the Downs on a clear day a high range of very blue hills can be seen far to the north, beyond Palni, parallel to the Kodaikanal range. They are the Nilgiris, the "Blue Mountains", a hundred miles away.

To the north of us is an irregular circle of hills—we are standing on one of them—open at the eastern side, in the centre of which lies the Kodaikanal lake.

This spot is the watershed between the two plains: rain falling here, parts in one direction towards the Pambar stream, which flows into the Kambam valley; and in the other direction towards the lake, which empties itself into the Gundar river, whose waters go to the Palni plain.

Look south again, but nearer this time, at the Kambam plain spread like a map at your feet. On this sunlit ground, into which the shadows of our hills are beginning to creep, Periyakulam lies, apparently sleeping, its white houses gleaming in the evening light. Then as the eye wanders freely up and down this immense valley, it sees, on the bright background, hamlets far apart, clusters of dark trees, blackened hills scorched by the sun through all the ages, stretches of green fields near glittering ponds, larger patches of black or brown where the land lies fallow or the harvest has been reaped; and winding from the foot of the High Wavy mountains, the Vaigai river reinforced by the waters of the Periyar, going to lose itself at last far beyond Madura in the wastes of Marava. Cast a last look at the Varushanad hills; you may see, as I have seen, the westering sun shine through clouds and light up the summits with such silvery gleams that you will fancy you see a snowy range in the heart of those hills, rising above the darker ridges which guard it.

Now look down, at your feet. To your right is a narrow gorge, in which you hear at all times the Pambar stream tumbling in its rocky bed for a short half-mile, till it slips over the smooth edge of an almost perpendicular cliff, down which it slides for 3,000 feet as the Snake Falls*, and then is lost in a smother of spray and foam in the ravine. In front of you the hill, the pedestal on which you are standing, slopes steeply for a few hundred feet, and then falls sheer away. A path, the Priests' Walk, goes above the precipice. If you are not liable to dizziness, look over the brink; you will see, so far below that the sight seems like a dream without sound or motion, the Pambar stream, now a streak of white foam among bluish rocks and green trees. A kite floats past; martins flit in the darkening void; a rock pigeon flaps audibly to its nest above the cascade.

*Pambar = Pambu-Ar = Snake River.

From the foot of the fall to the plain is an untrodden forest, which rises from the bed of the stream up the slopes of two roughly parallel ridges, one to your right and one to your left. Up those ridges you can make your way, not without serious hardship, from Periyakulam to the plateau where you are standing. Half way down the ridge to your right, you can make out the grey roofs of a village, Velligebi, set like an eagle's nest among its crags.

Always, as you stand at La Salette, you are conscious of the sound of falling water in the gorge on your right, where the stream racing on its last stage before it slides down into the ravine, goes winding and raging about huge boulders; at times it comes soothing to the ear like a gentle murmur; at other times, after a storm, with a loud, dull roar.

* * *

If you remain here till after nightfall, and look behind you to the north, beneath where the stars of the Great Bear swing in the sky, you will see faint tracks of light glittering on water, and you will know that you are looking at boats on the Lake, where the earliest visitors to Kodaikanal saw only a reedy swamp among barren hills, where wild oxen wallowed; or beams of dazzling light sweeping swiftly round the foot of the hills, as cars speed along the Lower Lake Road; then other lights sprinkled high up the sides of the hills, or clustered thick on the lower slopes,—electric lamps along the roads, and lights from the many scattered houses.

Face round for a last look at the plains. The eye is arrested by two great luminous blurs, one close to the hills, the other far off south of the, Sirumalais. The nearer one is Periyakulam. If you look attentively at this, what appeared at first to be a patch of phosphorescence, a piece of the Milky Way in a dark sky inverted at your feet, resolves itself into separate twinkling points of light pricked into the darkness. The other, because of the distance, remains diffused and indistinct, with one big light flickering above it. You are looking at Madura, town and temple, modernised and resplendent with electricity. The sight reminds one of an ocean liner, ports and saloons lit up, passing to starboard, and sending out a message of good will and goodbye, as she goes grandly in the dark night on her lonely way.

* * *

At whatever hour of the day you stand here, you are captivated by the enchanting scene: whether of dawn with its glories spread out above the Sirumalai hills, or of noon subduing the plains with its resistless might, or of evening with its pageant of storm clouds playing about the Varushanad hills and blotting out the Andipatti ridge with a grey curtain of rain. Sometimes

you see the plains lying hazy in the fierce light which beats down on them out of the blinding blue dome across which the summer sun is travelling in unclouded splendour. At other times the fields far below are unrolled, as distinct in their alternating squares, black, green, or brown, as a chessboard; and on such days, after rain, you see every fissure, every cliff, every ravine, lit up to their depths in the far-off Varushanad hills. And as you look, veils of mist suddenly rise up from the valleys, and plains and hills fade from sight; then, as suddenly, the veils rend, and you get glimpses of dark forests and of ponds glistening in bright sunshine. At other times again you look down from your high vantage ground upon a sea of dazzling white clouds, above whose heaving billows the peaks of the lower ridges jut out like islands.

And if you listen, at evening, above the monotone of falling water you will hear the blackbird, cousin to Browning's wise thrush, singing his song also twice over; then the bells of the cattle "tinkling homeward in the twilight" from the grazing grounds, and the shouts of the little cowherds hurrying their tired skimpy beasts along the road. As dusk deepens in the valleys, you will hear at your feet where water trickles over moss in half-hidden caves or among creeper-hung rocks, the loud sad whistling of the Malabar thrush, Idle Schoolboy as it is well called, and bluest of fairy blue birds. The last sounds of all are the calls of villagers hastening to their homes and holloing to one another for company; then the click, click, click of crickets; and in the gathering gloom the demoniac laughter of jackals answering one another across the hills.

* * *

The Journey from Kodaikanal to Palni.

Vilpatti is now connected by a road with Kodaikanal, and by a good bridle-path with Palni. This bridle-path is about twenty-five miles long, and passes through the most impressive region of all these desolate hills.

After leaving Vilpatti you descend rapidly into the Gundar valley, which drains the many torrents that flow from the Perumal and Vilpatti areas. This valley, of about a hundred square miles, is hemmed in by high mountains, and is uninhabited, even today, except for a few coolies who work in the paddy fields terraced about the foot of the Vilpatti hill. Once you have passed these, you wander mile after mile, through the lonely waste. You may perhaps meet a small party travelling in company for safety, and gliding in single file, silent, like shadows, through the tall grass. Or you may be startled from your reverie by a rustle in the leaves or a crash in the thickets, and look up to see a frightened sambhur or bison charging downhill, away from this intrusion into its

very own domain. The tall mountains look down, crushing you with a sense of your futility and littleness, by their permanence and immensity. Your strength ebbs, as the heat, like the breath of a furnace, stored up by the enclosing grasses, wells up in waves and smites you. At last, exhausted by miles of struggle, you reach the end of the Gundar valley, where the united waters of all the streams pour over a series of high rocks into the Palni ravine. You have done something more than half the journey.

On the way, you have passed, on bare spaces of shelving rock, curious structures erected by the men of olden times, three or four slabs of stone raised at right angles, with bigger slabs placed on top of them, the whole enclosed by a rough wall, round or rectangular. If after being drenched and chilled by the heavy dew which drips from the tall grasses, then scorched and dazed by the fierce sunlight which beats down on you, you are still in a temper to meditate, sit down on one of these knolls which look out across the valleys and up the distant ravines, and indulge in surmise about what manner of men they were who roamed this wild region far back towards the beginning of time, and raised these dolmens—enigmas in stone—which have outlasted by many thousand years the grander monuments of ambitious civilised men.

The bridle-path now descends in a series of twists and zigzags so short, sharp and steep that the only manner to get down them is to stumble along at a half run, taking care not to sprain an ankle, or trip on the loose jagged stones, or go too far and shoot headlong into the abyss.

And when after untold difficulties, the feet wounded, the temples throbbing, the body jarred in every nerve, you reach the bottom of the cliff, there remain four or five miles to be done along a deep narrow gorge where the walls of rock rise perpendicular. Through these last miles of the furnace, shaded only by rare clusters of bamboo, you make your way; the heat quivers along the ground, tremulous, in waves; the stream slides over the smooth surface of rocks, or pours noisily over huge boulders; and its harsh sound mingled with that of countless cicadas bewilders the brain.

At last you reach the end of this gorge. And then you receive the reward of your efforts, the last great gift of the Palnis before you enter the torrid plain. The path bends unexpectedly to the right, and leads you after a few paces into the noblest of all the streams of the Kodaikanal hills. The water foams and sparkles and tinkles in a wide bed about smooth rounded stones shadowy under giant trees. Rest a while before taking leave of this last reminiscence of paradise and passing beyond, out into the land of exile.

II. La Salette.

The first Roman Catholic church in Kodaikanal, built by Father Saint Cyr, is called in the French biography of the Father, "Sanctuaire de Notre Dame de la Salette des Indes, à Kodaikanal."

The name La Salette comes from a shrine on a mountain about 6,000 feet high, three miles from the village of La Salette-Fallavaux, near Grenoble in France. It is celebrated as the place where, it is said, the Blessed Virgin appeared one afternoon in 1846 in bright sunlight to a shepherdess of fifteen called Melanie and a shepherd boy of eleven called Maximin, and charged them with a message which they were to deliver to all her people regarding certain evils which were prevalent. A church was built on the spot, which became a centre of pilgrimage, and an Order called "The Missionaries of La Salette" was founded in 1852 to fight those evils, with a missionary college founded in 1876 to train recruits.

In May 1866 the first festival was held in honour of "Our Lady of La Salette" at the new church in Kodaikanal, and it has been celebrated ever since on the last Sunday of May, attended by an increasing number of pilgrims. The beautiful statue of "Notre Dame de La Salette" in the church was the gift of a former Bishop of Grenoble.

For the history of the shrine and the Order in France, see Vol. IX of *The Catholic Encyclopædia*. For two paintings of Melanie de la Salette and her vision, see *Life Magazine*, 25th Dec. 1944.

An account of the founding and dedication of the church in Kodaikanal, with a description of its surroundings in 1866, may be found in the French *Vie du R. P. Saint-Cyr*, published in 1889, a book now in the library at 'La Providence.'

III. Another Early Settler.

Brother Coadjutor Joseph Ciceron came to Madura in 1847 and spent his last years in Kodaikanal. Coming, as he did, from Savoy, a country of lakes, it is said that he suggested to the Collector, Mr. Vere Levinge, the formation of a lake by damming the valley where three streams flowed. Brother Ciceron introduced pear trees to Kodaikanal, and taught the old gardener how to graft. He died at Trichinopoly in 1876.

For an account of his life see the first volume of *Le Maduré—L'Ancienne et La Nouvelle Mission*, printed in 1894; a copy is in the library at 'La Providence.'



IV. Inscriptions at Kodaikanal.

1. On an Irish cross in red granite, near the Bund.

In memory of Sir Vere Henry Levinge, Baronet, of Knockdrin Castle, Westmeath, Ireland, and formerly of the Madras Civil Service, born 28th November 1819, died at Madras 22nd March 1885.

This monument is erected by a few of his friends as a mark of their admiration and esteem.

A true friend to the poor, no one however humble appealed to him in vain, while his upright character, his love of justice and his kindly heart endeared him to all classes of the community, European and Native.

"And thus he bore without abuse

The grand old name of gentleman."

After a long service in the districts of Tinnevely and Madura, where he won the sincere respect and affection of the people, he settled in 1867 at Kodaikanal and lived at Pambar House, until within a few weeks of his death.

To him are due nearly all the improvements which this settlement possesses.

2. On a granite obelisk on the site of the Church Under the Hill.

In loving remembrance of those who once worshipped God in this place. To the memory of those who lie buried in this cemetery. This monument marks the site of the first American Mission Church in Kodaikanal: erected 1854-57; removed 1902. The American Mission Cemetery: 1854-1904.

3. On the east window of St. Peter's Church.

To the glory of God and in loving memory of Bishop Robert Caldwell, LL.D., D.D., founder of this church, obiit* August 28th 1891, and of Eliza his wife, obiit June 18th 1899. Death is swallowed up in victory.

4. On a granite obelisk at Moir Point, where the Goschen Road starts.

Near this spot the first sod of the Goschen Road was cut by the Hon'ble Sir Thomas Moir, K.C.I.E., C.S.I., I.C.S., with the assistance of the Misses Lucy and Molly Logan on the 6th June 1929.

At the same spot the road was declared open by his Excellency Lt. Col. the Right Honourable Sir George Frederick Stanley, P.C., G.C.I.E., C.M.G., Governor of Madras, on the 14th February 1932.

*At 'Roseneath'.